

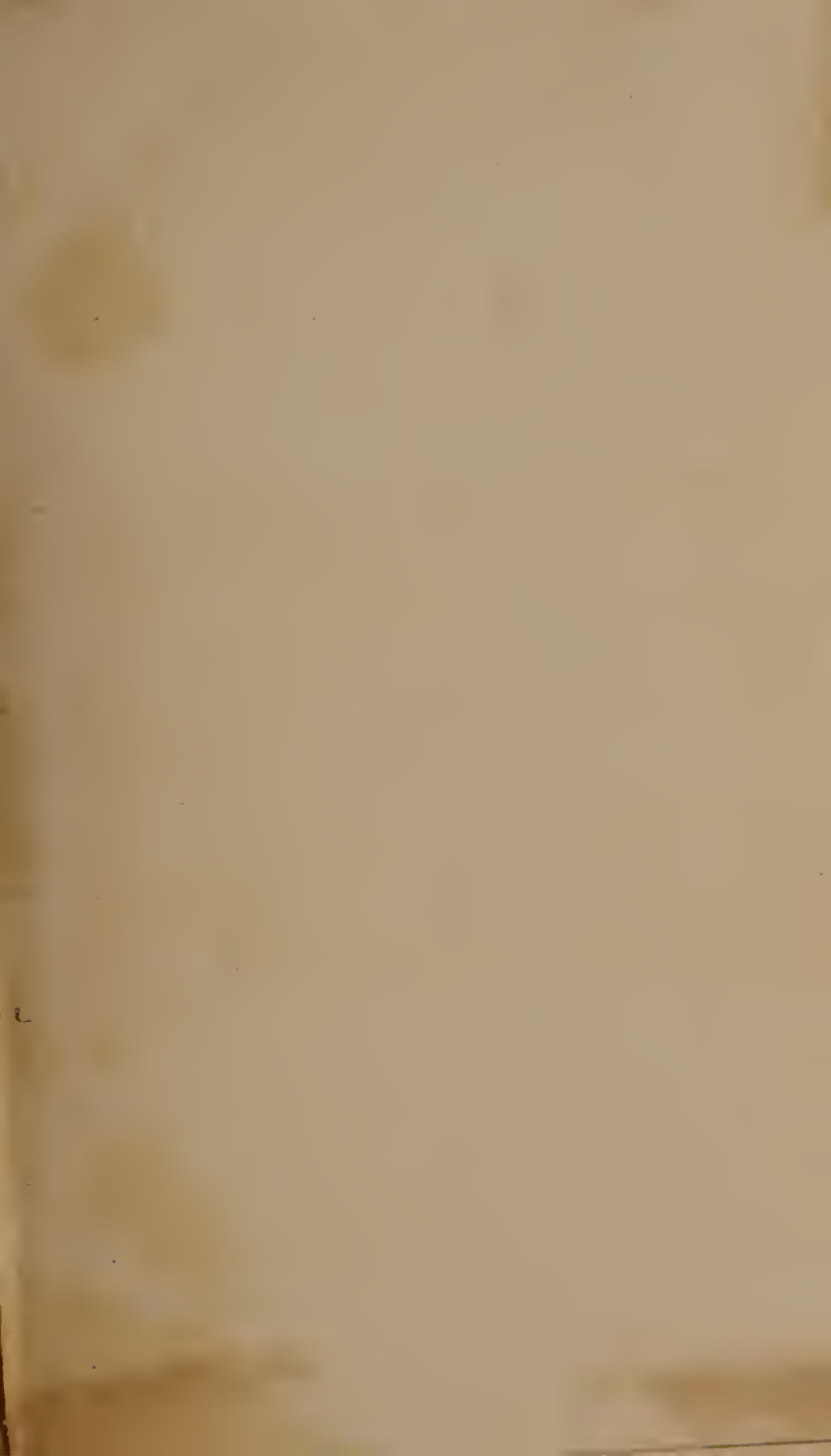
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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

SEPTEMBER, 1828.

JEWISH CATECHISM.

[Continued from page 288.]

M. The nature of faith being thus expounded, together with all those things that depend on it, I would have thee now to explain unto me what that hope is, which is joined with it, by whose help men may arrive to the enjoyment of the sovereign good in the world to come.

S. Hope is a divine gift, or endowment, whereby our mind becomes so pure, and grows up to such an height, that those delights of the Spirit, which are the ultimate end, or satisfaction of all our desires, we are confident that we shall attain unto, not by our own righteousness, or good works, but by the infinite mercy and goodness of God towards us. And that whatsoever we shall really have need of, as to this present life, we shall receive in abundance from the providence of God. For he gives with a liberal hand to all living creatures whatsoever their nature requires. Let all men therefore look up, and trust in him, that

giveth food to every living creature in his due time, even to the vilest, and most contemptible worms and flies.

M. How must we behave ourselves towards God, that we may receive such blessings from him?

S. As a servant towards a master, as a child towards a father; either of them, if he expect any good thing from his governor, labours with all his might, that he may yield due observance unto him, both in word and deed; both of them beg the good things they expect most earnestly: And it is most fit and just that we, whether as children, or servants, should daily perform those actions which are most acceptable to God; that our conceptions should be right and orthodox; that our works should be pious; that we should make our supplications, and pour forth our prayers unto God; for he will hear our prayers, and grant our requests. Hope, therefore, is the common basis, or ground-work, which with the Divine assistance, is useful to us in the building up of all other virtues. Hope fills

the mind with peace and tranquillity, and cherishes the body with the purest, and most lasting pleasure. Hope conduceth to the study of the law, and to civil conversation; for whosoever puts his whole trust and confidence in God, the grace and favour of God encompasseth him about continually; his feet shall not slip as those men that are falling, being always in slippery places, who put their trust in any other thing but in God. This is that which the Anointed of the God of Jacob speaks, Psal. xxxvii. 3—5, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself in the Lord, and he shall give thee the desires of thy heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."

M. What! shall his 'hope fail him that trusts in any other thing but in God?

S. Yes, surely, on whatsoever other thing a man relies, he relies on a broken reed; for if he trust in his great riches, they suddenly get wings and fly away: and they are always subject to innumerable casualties, and are often lost by some sudden chance. Now if he trust in his rare knowledge, and excellent learning, lo, a short sickness weakens his brain, and all his artificial, subtle knowledge, comes to nothing. If in the multitude of children, friends, and kindred; if in a faithful wife, their soul and spirit is in the hand of God; it may come to pass, that in a moment they may die, and so he is deprived of his support: and the same persons, it may be, whilst they live, for a small offence, take up a great prejudice, and become enemies. Besides, if he be reduced

to a poor condition; if he labour under any disease, so that he cannot perform any business, nor provide food and raiment for his family at home, he finds nothing but brawling and contention, and all his friends and acquaintance at once fail him, Prov. xix. 7, "All the brethren of the poor hate him; how much more do his friends go far from him?" Moreover, he becomes an alien in the sight of the men-servants and maid-servants born in his house; for this was the complaint of Job, overwhelmed with calamities, Job xix. 17, "My breath is strange to my wife, though I entreated for the children's sake of my own body." It will be as great folly for any man to trust in his bodily strength, which some disease may destroy in a moment. The gout does but seize on some one joint, and presently it keeps a man at home in sadness and solitude, and will not permit him to put his foot without the door. But it is not so with him, who has his whole dependence upon God, for he will stand in awe of the Divine Majesty, but will not be awed by any thing else; he will yield worship, and the most humble subjection to God alone. All his hopes, or possessions, are placed in God, and he will have a care that he give not that affection which is due to God only, to a creature like to himself. He will associate himself, and consult with men, how they may have communion in worshipping the Creator, as they ought to do; but he will not be moved at their discord, or dissention, upon any occasion whatsoever; and his thoughts are advanced to such an height, by his confidence in God, that he draws off his mind from the frail and perishing things of this present

world, and fixes his whole attention upon the study of the law, and pure religion; and this he does for the love of piety, not fear of punishment; and that he may pass over his life in true peace and tranquillity of mind, and may obtain in the other world, the most perfect and everlasting joy and satisfaction.

M. How ought a man to be thus qualified, that he may attain to the highest degree of this virtue?

S. Whosoever aspires to this height, it is necessary that he observe, and always keep in his mind these five things. First, That the infinitely good and great God does night and day, take care and provide for the sons of men. And this is that which we find written, Psal. cxxi. 4, "Behold, he that keepeth Israel shall neither slumber nor sleep." He must have as great confidence in God as can be, and his heart must never fail him.

He must also remember, that the mercy of God does infinitely exceed the mercy of all those men, who have any tender concern for us, and that he takes care of our affairs, both in private and in public. And, moreover, that all the kindness and good offices of other men towards us, do proceed from the love of our merciful God; for he it is that moveth the hearts of men with compassion towards us, and stirs them up to use all diligence in providing for our safety and welfare. He disposes all things in a wonderful texture, and dependance of causes one upon another; neither is it our merit, that we are so well provided for, but the mere benignity and free mercy of God. From whence

we may understand, that whatsoever happens to any of us, whether a small matter, or a great, it is appointed and determined by no other than the great Ruler and Lord of all things. And also, that all our hope is to be fixed in God, and that we have no expectation from any other; for if any one's hope depends upon another, he does as if he should trust with a double mind, which surely is a very great wickedness, because he joins with the aid or assistance of Almighty God, the assistance of man, who first consists of flesh and blood, and after that is turned to worms and corruption. Therefore it is written, Jer. xvii. 25, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

Moreover, he must have a mind chaste and pure, and firmly and constantly bent to do that which the Creator commands, for the honour of his name; and as earnestly resolve to avoid whatsoever he hath forbidden. We who put our confidence in God, would have Him to be present with us, and really to assist us at all times, and in all places. It is therefore fit and just that we should addict ourselves to do his will, as we are wont to do our own; yea, to renounce our own will, when it stands in competition with his. Whosoever shall most diligently observe this course of life, God will give them all that they desire of him; and whatsoever they would have, he will bring it to pass. But those who contemn the Word of God, and are refractory to his commands, shall be branded with a mark of eternal infamy. For this is that which we find written, Job xxvii. 8, 9, "For what is the hope

of the hypocrite, though he hath gained," — "Will God hear his cry?"

Lastly, We must exercise the whole strength of our soul in imploring the help of God, who never fails to assist them who call upon him, if they call upon him from the bottom of their heart. For this is the scope and drift of that saying of the Psalmist, Psal. x. 17, "Thou wilt prepare their heart; thou wilt cause their ear to hear." Three times in a day at least; at evening, morning, and noon, with bended knees, with hands lifted up to heaven, and high aspiring thoughts, thou oughtest to make prayers and supplications unto God; and before thou makest thy prayers and supplications to praise, extol, and celebrate the Divine Majesty with hymns and odes, and those Psalms which the most sweet singer in Israel, and those men of the great synagogue did compose. Thou must not add any thing to them, nor make the least alteration in those forms of prayer, which have been constituted and appointed for use, by wise and holy men; for if here thy tongue faulter in any thing, thou art involved in the guilt of a grievous error. Now whatsoever shall befall thee, whether it be prosperity or adversity, receive it cheerfully from thy Creator, and give him thanks for the same, and set forth his praise, and glorify his name, according to that which we see written, Psalm cxvi. 13, "I will take the cup of salvation, and call upon the name of the Lord." Verses 3, 4, "I found trouble and sorrow; then called I upon the name of the Lord." Therefore let this be always in thy mouth: such is the mercy of God towards us, that whatsoever he

doth unto us, he doth for our good. And thou must give thanks to God always, and in all places, for all the conveniences of this life, for thy meat and drink, and for all things that thou enjoyest, using those forms of thanksgiving which our doctors have composed.

M. Thou hast said enough touching the nature of faith and hope, tell me now, I pray thee, what other things are necessary for the completing of true virtue, by which our souls may attain to the fulness of eternal joy.

S. There is another affection of the mind; this is called love or charity.

M. How dost thou define, or express the nature of this affection?

S. Love is a Divine gift or endowment, which when the Lord our God hath conferred on us, we love him as it is most fit and just, with a love answerable to his infinite excellency and perfection, and to his exceeding great mercy and goodness towards us. By this affection, we are engaged to take the yoke of the law upon us, and to observe all the Divine precepts. By this we are constrained to study the good of all men, as creatures made after the image of God, and to help them upon all occasions, according to the utmost of our power; for this is a great part of the law. Be sure thou never do to another, what thou wouldest not that any man should do unto thee.

M. But to love and to fear, are two contrary things, and repugnant to each other: how can it be then, that they who fear God, and stand in awe of him, should also love him?

S. When a man deeply considers, and most seriously meditates

on the frame, and making of so many, and so great, and so admirable creatures; hereupon he presently apprehends, that the force, and efficacy of the Divine wisdom is infinite, which he worshippeth, praiseth, magnifieth; and so he vehemently desires to have some inspection into the Divine essence, most powerful and excellent. Those words of David, that most religious king, have respect to this truth, Psalm xlii. 2, "My soul thirsteth for God, for the living God." Therefore he applies his mind to the thoughts of those things, and presently he draws off his mind from them; he fears, he trembles; he perceives himself, being of a nature low, vile, obscure, to force up his understanding, weak and imperfect, to the contemplation of a mind most high, and infinite in all perfection; of which very thing David speaketh thus, Psalm viii. 3, 4, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him?" So it comes to pass, that a man at once fears and loves the Divine Majesty, and strictly observes those two things which the law prescribes, whereof one seems to be contrary to the other, to wit, this, Deut. vi. 5, "Thou shalt love the Lord thy God with all thy heart," &c. And that, chap. x. 20, "Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave." For this fear, mixed with love, brings us to a sincere union with God. For by these affections, we are induced to imitate God's way of dealing with his creatures; he shews himself in the government of them, full of kindness and benignity, just and faithful, (but these varieties of affec-

tions, are only in the effects; for no passion or affection, properly so called, can be attributed unto God), therefore we must endeavour, most earnestly to have our minds endued with the like disposition, and by these steps, to ascend to the true holiness, as it is written in the law, Lev. xix. 2, "Ye shall be holy, for I the Lord your God am holy."

M. Is any other thing necessary for the obtaining of the sovereign good, or true happiness, besides this twofold love, of which thou hast spoken, viz. towards God, and towards men?

S. On these two depends the whole law; for that, Deuter. vi. 5, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength;" contains all those precepts, commanding and forbidding, which declare what is the duty of man towards God. And this, Lev. xix. 18, "Thou shalt love thy neighbour as thyself," in like manner comprises all those precepts, which pertain to the duty of every man towards all other men, concerning their lawful commerce, or commutation of their goods, and the avoiding of all deceits, capital judgments, the right of marriage and inheritance; which things the divine law contains, as it hath respect to human society. There is nothing therefore which brings us into the favour of our Almighty Lord and Master, but the observance of those two precepts, on which depend the six hundred and thirteen.

M. Is it necessary that we should employ all our heart, and all our mind, and all our strength, in the exercise of our love towards men, which is contained in these words, "Thou shalt love thy neighbour as thyself," in like man-

ner, as we ought to do, in the exercise of our love towards the immortal God?

S. Those two loves being, as it were, two pillars to support the law, the exercise of them must be of equal necessity; but our love towards God does, without all doubt, require the whole heart, and mind, and strength, which is the same as if thou shouldst say, That to this end, that we might rightly observe the commandments of God—that we may reject, and cast out of our minds, all vain thoughts, and false conceits, it is necessary that our heart be inflamed with the fire of Divine love, and that it be affected with a certain kind of fear and reverence; so that rather than we would be disobedient to the admonitions and precepts of God, we would chuse to have our lives taken from us: so far should we be from doing any thing contrary to the Divine law, for fear of the loss of our estate. In a word, that if we be in danger to be deprived of our lives, our fortunes, and all things which in this life are most dear unto us, this, our love towards God, should restrain us from doing any thing contrary to the commandments of our Lord and Governor. Therefore our love towards men, also requires our heart, and mind, and strength.

M. Thou must needs give some light to those thy last words, and expound to me how far those three (heart, mind, and strength) are required for the due performance of our love towards men.

S. As for the heart, it is required, that we do not conceive the least hatred in our heart against any man, of which the law speaketh expressly, Lev. xix. 17, "Thou shalt not hate thy brother in thine

heart." For that hatred which is laid up in the depths of the heart, for the most part, proceeds from envy; which hatred carries in it far greater bitterness than that which hath its rise from an injury received, from any wrangling or contention, or any other thing of the like nature. For the cause of this kind of hatred being removed, that hot froth is presently taken away also, and so there is a remedy for it. But there can no remedy be found out for that hatred which proceeds from envy; that is always stirring up of strife, and loathsome brawlings, and contentions; that destroyed the second temple, which was not as the first, defiled with idolatry, whoredom, adultery, incest, and murder; that hath expelled the remnant of the Jews from their own borders, and those Israelites which are yet in the world, it keeps, even to this day, in captivity and exile. Moreover, this was it which caused the expulsion of our people from so many places; this was the cause of all the calamities, miseries, and distresses, which we have suffered from the beginning of that most grievous captivity to this very day; and this still breathes forth a smoke so thick and so loathsome, that it threatens an universal destruction. And that hatred fixed in the heart, is called "hatred without consideration;" (odium temerarium;) for it seizes on a man's heart, from no other cause, but mere envy. But this is the most grievous and abominable of all the several kinds of hatred, because in it there is double iniquity, propense malice, which urges to destroy a man; and malignity, or ill-will, whereby the heart is infected or poisoned. Therefore these words are included in the

commandment, "with all thine heart;" for it is not only a man's duty to be free from the guilt of all such inhumanity, but also to love every man truly and heartily, to have a perfect abhorrence from all kind of envy, strife, and contention. This is to love with all thine heart. There is another kind of hatred: when one man has in his mind an aversion to another, not from envy or any private grudge, but upon account of the cross manners and ill disposition of that man to whom he has an aversion; for the likeness in manners, does of itself beget a mutual affection between men; so on the contrary, the disagreement in manners and natural inclinations begets hatred; which is not so bitter as that hatred which we have already spoken of, but yet it is no easy matter to root it out, therefore we are admonished that we keep ourselves far from it. For that (with all thy mind) implies this sense, if any one's manners do not agree with thy genius, however, thou oughtest to bear with him, and to love him; for God surely is worthy, for whose sake thou shouldest do this. The third kind of hatred is, that which proceeds from the immoderate desire of riches; and to this are those words to be referred, "and with all thy strength." Under this kind of hatred is comprehended that which workmen (especially if they are of the same trade,) are apt to conceive one against another. For artificers, for the most part, hate those that addict themselves to the same art, which we are forbidden to do. And indeed, if any artificer think with himself that all gifts or endowments, riches and honours, come from the ONE true God, nor can that

be the portion of one which he hath decreed to bestow on another, he will be so far from hating those of his own profession, that he will rather love them the more, as those that are like him in their course of life. If it so happen that any difference or contention do arise between two men, they may go to law and plead their cause, and when the Judge after a full hearing hath determined the controversy, they should each of them lay aside the person of an adversary. For the whole company of Israelites are like the body of one, and the same distributed into its several parts; but it would be a great madness, in case one member should by some accident be the cause of pain to another, and, for a man in revenge to the part or member offended, to hurt the other part. In like manner, if one man offend another, the person offended ought not to revenge the injury, nor to retain any bitter resentment of it; but presently to forgive the offender, and to pray unto God to be merciful to him. This was our ancient father Abraham's way, as we find it written in Gen. xx. 17, "So Abraham prayed unto God, and God healed Abimelech." Moreover, let every man think seriously of this, that we, who never pass over one day wherein we do not commit some offence against God, do nevertheless find that he is still merciful and gracious unto us. Wherefore if we are his children, as it is written Deut. xiv. 1, "Ye are the children of the Lord your God." If it be our duty to be like to him, we ought surely to be as he is, ready to pardon, and slow to anger; for whosoever is averse from wrath, that is, the desire of revenge, his sins

are forgiven him; God deals with him, as *he* does with those men that have trespassed against him. We must also endeavour upon all occasions to convince one another with such words, as are most apt to turn away a man's mind from all iniquity, lest we should so carry ourselves, as to incur the guilt of the sins that another man hath committed in thought, word, or deed. In this threefold way of acting, we should do what we can for the good of one another; for this is the meaning of that passage of the law, "Thou shalt love thy neighbour as thyself." Whatsoever things are pleasant and delightful unto thee, these thou oughtest to endeavour as much as in thee lies, to procure for all those persons that are of thine acquaintance, to reconcile man and wife that have been at variance, to preserve the peace of thy country. This is that which we find written, Ps. xxxiv. 14, "Seek peace, and pursue it." These same persons thou oughtest all to serve with thy thoughts, that is to say, to desire most sincerely that they may be really advantaged by thee; and thou oughtest as constantly to pray unto God for their prosperity as for thine own.

(*To be continued.*)



EXTRACT FROM "DREW'S PRINCIPLES OF SELF-KNOWLEDGE."

To the Editors of the Jewish Expositor.

Gentlemen,

WHILE reading a Treatise on "Self-Knowledge," (by the late Stephen Drew, Esq. Barrister, Jamaica,) I have thought that some of his highly valuable remarks are suited to the object which you have in view; should this be your

opinion of the accompanying extract, the insertion, Gentlemen, will oblige

ONE WHO DESIRES THE RESTORATION OF ISRAEL.

SECTION XV.

The Old Testament proves, that God did manifest himself, through a Mediatorial Being, to the world.

Whether God hath, in fact, been thus manifested in the world, must be learned from history and other credible testimony. But it is a confirmation of this reasoning, that the oldest history we have, professes to give us an account of this very thing. This history is called the Bible, and its remote antiquity is proved from hence, that it shows the real origin of all those absurd fables which disgrace and invalidate all other histories of those remote times: thus also shewing that its own accounts were derived from some surer source than human tradition. And, as the facts recorded in this book, cannot be disproved, so they are confirmed by the traditionary accounts of almost all nations; particularly as to the creation of the world and of man, the fall of man, the longevity of the antediluvian race, the deluge, the building of the tower of Babel, and the reality of several of the personal histories contained in it, as well as the arbitrary division of time into weeks, and the obvious and natural division into days, months, and years, by the reckoning of days from night and sunset. It is also distinguished from all other books in this respect, that its general design is to give an account of God's dealings with man. This history is written in the most ancient language that

exists, and, not improbably, in the original language; for the very alphabets and letters of all others are derived from it.

An assertion has been lately made, that the Hebrew language is a compound of the Syriac, Arabic, and Chaldee languages; and a distortion of each of them, with other provincial dialects and languages that were spoken by adjoining nations, by whom the Jews had, at various times, been subdued and led captive. "But the ignorance of this assertion," says Horne, in his Introduction to the Critical Study of the Scriptures, "is only surpassed by its falsehood and absurdity." The Hebrew, like other languages, had its infancy, its advancement, its perfection, and decline. The style of the different writers in the Old Testament, proves that they wrote at great distances from each other; and the style of Moses in the Pentateuch, proves its remotest antiquity. Pure Hebrew ceased in general to be written or spoken, soon after the Babylonish captivity. This collection of prophetic writings, is commonly called the Bible, or Book, by way of eminence. Much of it was written considerably more than three thousand years back; and is dependant for its veracity, not on the personal authority of Moses alone, or of any other individual, but is confirmed by national institutions, and the limited assent of a whole people, witnessing even against themselves.

This book declares that *God*, *El-shadai*, God, the Almighty, the all-powerful, manifested himself to his creatures by the name of *Jehovah*, that is, he who *was*, who *is*, and who is *to come*. Now, by the name of God, is always meant the

nature of God; for as *He* is incomprehensible in his perfections, we can no otherwise *conceive* his essential nature, than as it is revealed to us in his name. And for that reason it is, that when Moses desired to see the *glory* of the Lord, the Lord proclaimed the name of the Lord. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, (that is, *Jehovah*, *Jehovah Aleim*,) or, the Gods merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Exod. xxxiv. 5-7.

By this proclamation of God's name, Moses, when he desired to see *his glory*, was made acquainted with the gracious mystery of *redemption*, and when that redemption was afterwards accomplished, by the Mediator's taking the human nature, the evangelist says, "The Word was made flesh, and we beheld *his glory*, the glory as of the only-begotten of the Father, full of grace and truth."

It appears, then, that by the name of *Jehovah*, he who was, who is, and who is to come, is meant God, thus manifested as the *Redeemer*, and afterwards as the *Sanctifier*, of his sinful creatures, God dwelling in the *mediatorial Being*. For, on examining the different parts of Scripture, we find that not only that God, the Father of all, from whom are all things, is called *Jehovah*; but also that the mediatorial Being, who, in several parts of Scripture, and in the Chaldee Paraphrase, and the Septuagint, is called the "Word of God," the "Word of *Jehovah*," the "Logos," is also continually called *Jehovah*, or the

Lord, and also God. Yet we are repeatedly cautioned to observe, that "Jehovah-Aleim, or Jehovah our God, is but one Jehovah." Whence the union of the Father and the Word, or mediatorial Being, necessarily follows.

In the first chapter of Ezekiel, there is "the appearance of the likeness of the glory of Jehovah." And upon the likeness of the throne was "the likeness as the appearance of a man above upon it." On this passage, Dr. Coke observes, "This was undoubtedly no other than the Son of God, as he was represented in the holy of holies, prefiguring his gracious incarnation. And it plainly appears, by the subsequent chapters, that this divine person, who became man for our salvation, was the Lord God, the Sovereign, the *Jehovah* of the Jews."

It is repeatedly said, that no man can see God, and live; that no man hath seen God at any time; God, the eternal Spirit, the Father of all, being in his essential nature, absolutely inaccessible to his creatures. And yet the Word of God, the Lord God, or God thus manifested through the Mediator, appeared to Adam, to Abraham, and to Moses,—to Joshua, Ezekiel, Daniel, Samuel, and others, in a visible form, sometimes glorious, sometimes emptied of glory; sometimes in a human, sometimes an angelic shape; sometimes for a short, but often for a long period. In all of these, he is recognized, and spoken of as God and as Jehovah; and they, to whom the Word so appeared, expressed a fear lest they should die, because they had seen God face to face. On one of these occasions, where Jehovah, "the Word of the Lord," appeared and con-

versed with Abraham, at the time of the destruction of Sodom, this union as Jehovah, and this distinction, is very remarkably pointed out in these words, "Jehovah rained upon Sodom and Gomorrah, brimstone and fire from Jehovah out of heaven."

On the whole, it appears to be the clear doctrine of the Bible, that God the eternal Spirit, manifested himself, in and through the Word, the Lord, the mediatorial Being. No otherwise can we account for the frequent appearances of God, consistently with the Bible doctrine, that he is a Spirit invisible and inaccessible, unless we understand those divine appearances to have been made from first to last through the Word, who afterwards "dwelt among us," and who had declared himself to us.

Thus it is said in the book of Samuel, "The Lord (that is, Jehovah) appeared to Samuel in Shiloh, by the word of the Lord." So the word of the Lord came to Ezekiel, and spoke to him; and, to preclude all doubt of the personality of the Word, it is said, "He put forth his hand, and touched Ezekiel's mouth." So God says to the Israelites in the wilderness, "Behold, I send an angel before thee, beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions, for my name is in him." Therefore this Being, who is called an "angel," partook of the divine nature. Thus Jacob on his death-bed, says, "*The God* which fed me all my life long unto this day; the *angel* which redeemed me from all evil, bless the lads." So in Zechariah it is said, "He that is feeble in those days, shall be as David, and the house of David shall be as God, as the angel of

the Lord." The *angel*, therefore, or visible manifestation, or appearance of Jehovah, was *God*; or, in other words, God was manifested in that appearance of the Lord, as the express image of his person, and the outbeaming of his glory.

This visible manifestation of Jehovah, the Lord, the Mediator, was sometimes signified by the word "*man*" also. Thus when Joshua was by Jericho, "there stood *a man* over against him with a sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord, or Jehovah, am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy; and Joshua did so. And the Lord (Jehovah, as he is shortly after called) said unto Joshua, See, I have given into thy hand Jericho, and the king thereof." It is evident, then, that this man, or being, or person, who appeared to Joshua, was the uncreated angel, "the man in whose name is preached forgiveness," the Word, the Son of God, the chief of the host of heaven, who is described in 1 Kings xxii. 19, and spoken of in Exodus xii. 41, as the conductor of the army of Israel. For he uses the same language, as he who spoke in the bush to Moses. He requires Joshua to take off his shoes, which is the solemn and profound homage paid to the deity. Joshua does actually worship him, and, in the next verse

but one, he is expressly called the Lord, or Jehovah.

On various other occasions, the visible appearances of God are represented, as made in and through him, who, though called the angel of God, is also in those places said to be God, and receives divine honours; and who, therefore, was not a created being, but the angel of the covenant, the captain of God's host, the Mediatorial Being, who "was in the beginning with God, and was God." Thus the angel of God appears to Manoah, "And it came to pass, when the flame went up towards heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. Then Manoah knew that he was an angel of the Lord; and Manoah said unto his wife, We shall surely die, because we have seen God."

In Hosea xii. 4, it is said, "That Jacob had power over the *angel*, and prevailed: he found him at Bethel, and there he spake with us, even the *Lord God of Hosts*; the Lord is his memorial." On this passage, Dr. Coke makes these important observations:—"The person of whom it is said that the name Lord, or Jehovah, is his memorial, is no other than he whom the patriarch found at Bethel; who there spoke with the Israelites in the loins of their progenitor. He whom the patriarch found at Bethel, was, by the tenor of the context, the antagonist with whom Jacob was afterwards matched at Peniel. This antagonist wrestled with the patriarch (Gen. xxxii. 24,) in the *human form*. The conflict was no sooner ended, than the patriarch acknowledged his antagonist as *God*. (Gen. xxxii. 30.) The prophet first calls him "*angel*," (ma-

laak) and, after mention of the wrestling, or colluctation, says, that he whom he had called *angel*, was *Jehovah Lord of Hosts*. And to make the assertion of this person's godhead, if possible, still more unequivocal, he adds, That to him belonged, as his appropriate "memorial," that *name* which is declarative of the very essence of the Godhead, the *Lord* or *Jehovah*. This *man*, therefore, of the book of Genesis, this *angel* of Hosea, is no other than the *Jehovah-angel*, of whom, in the English Bible, we so often read, under the name of the *angel of the Lord*. A phrase," says Dr. Coke, "of an unfortunate structure; and so ill-conformed to the original, that it is to be feared it has led many into the error of conceiving of the *Lord* as one person, and of the *angel* as another. The word of the Hebrew (ill rendered *the Lord*) is not like the English word, an appellative expressing rank or condition, but it is the proper name *Jehovah*. And this proper name *Jehovah*, is not in the Hebrew a genitive after the noun-substantive, *angel*, as the English represents it, but the words *Jehovah* and *Angel*, are two nouns substantive in apposition, both speaking of the *same* persons, the one, by the appropriate name of *essence*, the other, by a title of *office*. **Jehovah-angel* would be the better reading. The *Jehovah-angel* of the Old Testament, is no other than he, who in the fulness of time became incarnate!"

This doctrine, that God was manifested in and through the mediatorial Being, seems to have been held by the ancient Jews. In 2 Chron. xix. 6, according to our

translation, "*Jehoshaphat* said to the judges, Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment." But in the Targum, these words are thus translated, "Take heed what ye do, for ye judge not before the sons of men, but before the *Word of the Lord*, and his glorious presence resides among you in the act of judgment." So in Judges vii. the angel of the Lord, or *Jehovah-angel*, having appeared to Gideon, and being in verse 22, addressed by him as the Lord God, (which proves that it was the Divine Being that was meant,) he says to Gideon, "The Lord (*Jehovah*) is with thee." This the Targum translates, "The *Word* of the Lord is thy help;" and the following verse is thus rendered, "Is the *Shechinah* of the Lord our help? whence then hath all this happened unto us?" This paraphrase shews, not only that the ancient Jews looked upon the *angel* of the Lord as the Lord *Jehovah* himself, but they took the *Word* of the Lord to be *Jehovah*, and also to be the same as the *Shechinah* of the Lord, or the sensible presence of the Holy Spirit.

From these, and a variety of other passages, it is abundantly evident, that the ancient Jews understood that God the Father, was sensibly manifested to us, only in and through the Mediatorial Being, who was designated by the names, *Jehovah*, *Jehovah-angel*, or the *Word of Jehovah*; and it argues great ignorance of the Old Testament, to say, that the notion of the *Word*, or the *Logos*, is a mere modern invention of Christians, founded on the writings of Plato. Rather may it be said, that whatever traces of the Scriptural doc-

* מלאך יהוה, Angel-Jehovah.

trine of the Logos, or the Word, are to be discerned in the writings of Plato, are attributable to his having had access to the sacred writings, from whence he continually draws the sublimest part of his philosophy. The doctrine of the Logos, is given by the learned Jew Philo, in a manner so like that of the apostle John, as to occasion some to think that he was a Christian. But there is no reason for the supposition. He was an Hellenistic Jew of Alexandria, of the sect of the Pharisees, pre-eminent among his contemporaries for talent, eloquence, and wisdom, and deeply-versed in the Alexandrian or Septuagint version of the Scriptures.

The striking coincidences of sentiment and phraseology which occur in the writings of Philo, with those of St. Paul and St. John, arise from their being alike acquainted with the Septuagint version. His doctrine as to the Logos, is compared with parallel passages from the New Testament by Dr. Adam Clarke, in his Commentary on St. John's Gospel. The opinion of Philo on this subject is the more authoritative, because he was born before Christ, at whose death he was probably about sixty years old; though it does not appear that he visited Judea, or became acquainted with the events which were there taking place.

The "Logos" of the Greek, is nothing but an exact translation of the "Dabar," or "Debar" of the Hebrew, and the "Memra," or "Meymra" of the Chaldee, and those words are continually used, the one in the text of the Hebrew Bible, and the other by the Chaldee Paraphrasts, to denote the person whom we understand by "The Word," or Logos. St. John, there-

fore did but use that very appellation, which was handed down to him in the Sacred Oracles. No one will contend, that the writers of the Targums were not judges of the signification of the Hebrew language. They composed the Targums before Christianity, as paraphrastic illustrations of the Hebrew text; and therefore at the time they wrote, they could, as Professor Kidd remarks, have no other view or design in those compositions than to enable the Jewish people to understand the Hebrew Scriptures more correctly.

Philo says, "the Logos, or Word, was the image of the invisible God." He speaks of His *creative* and *kingly* power, as exhibiting to the discerning mind the appearance, sometimes of one, and sometimes of three. He says, "that God governs all things according to the strictest justice, having set over them his righteous Logos, his first-begotten Son." Finally, he calls him, "The name of God, the Angel, the Man, the Beginning, the Eternal Image, the High Priest of this world." The words in Psalm cx. "The Lord said unto my Lord," are by the Jewish commentators paraphrased, "The Lord said unto his Word:" and that this sense was affixed to the words by the Jews generally in Christ's time, we have a recorded proof.

In the mystery of the Aleim or Elohim, say these commentators, there are three degrees; yet they are all one, and cannot be separated. The Jewish paraphrasts explain Aleim by Jehovah, his Word or Son, and his Wisdom or Spirit, which they call Three Degrees. These three, they assert, are one; and declare them to be one inseparable. "Three in unity, one in

unity," says Rabbi Judah Hakkadosh, or Judah the holy, who flourished in the second century of the Christian era. Though there is no reason to suspect that he was a Christian; for it was by the command of the Emperor Marcus Antoninus, that he compiled the Mishna, or first Talmud, as a digest of the oral law of the Jews. And they themselves believe that the Gemara, or second part, contains nothing but the word of God, preserved in the traditions of the elders, and transmitted, without alteration, from Moses to Rabbi Judah the holy.

The words in Deuteronomy vi. 4, "Hear, O Israel, Jehovah our God is one Jehovah," are thus rendered by the author of the Jewish book Zohar: "The Lord and our God, and the Lord, are one." In his commentary on the passage he says, "The Lord, or Jehovah, is the beginning of all things, and the perfection of all things, and he is called the Father. The other, or *our God*, is the depth or the fountain of sciences, and is called the Son. The other, or Lord, He is the Holy Ghost, who proceeds from them both: therefore he says, "Hear, O Israel," that is, Join together this Father, the Son, and the Holy Ghost, and make Him one essence, one substance; for whatever is in the one, is in the other. He *hath been* the whole, He *is* the whole, and He *will be* the whole.

There are various other testimonies of the Jewish church, consisting of direct declarations, and of clear and definite symbols, explained by their own commentators, which prove beyond reasonable debate, that the ancient Jews held the doctrine of a Trinity, either as then actually manifested

to them, or as expected to come. The doctrine was revealed, and formed a part of their creed. The later Jews denied this: but to this denial they were led by their hatred to Christianity. The Jews of the present day seem to have a very imperfect knowledge of the Mosaic religion; and of such of them as think at all, numbers abandon their Scriptures, and are in reality mere deists. This may perhaps at last be made a step towards their reception of Christianity, as their ancient faith.

If we examine the Chaldee paraphrasts, we shall from them also conclude that the ancient Jews believed the Deity to be sensibly manifested to us, only in and by the Mediatorial Being; for, says Cruden, "They make use of the word *Memra*, which signifies The Word, the *Logos*, in all those places where Moses uses the name Jehovah. Their testimony is the more weighty, as proof of the sentiments of their nation on this point; because their explanations are still in universal esteem among the Jews. And, as they ascribe to *memra*, The Word, all the attributes of the Deity, and all the acts of Jehovah, it is fair to conclude, that they believed the Word to be "Jehovah"—God; and that by the Lord or Jehovah, they always understood "the Word," or that Mediatorial Being who afterwards "became flesh," and took our nature upon him. They say it was *Memra* who created the world; who appeared to Moses on mount Sinai; who gave him the law; who spoke to him face to face; who brought Israel out of Egypt; who marched before the people; and who wrought all those miracles which are recorded in Exodus. It was the same Word which ap-

peared to Abraham in the plains of Mamre ; that was seen of Jacob at Bethel, to whom Jacob made his vow, and whom he acknowledged to be " God." " Thus," as Dr. Adam Clarke observes, " instead of Jehovah, they substitute '*memra d' Yay*,' the Word of Jehovah. And Onkelos on Genesis iii. 8, for the voice of the Lord God, has " the voice of the Word of the Lord God."

In these their explanations it is clear that they did not take *memra*, or the Word, in the sense of a mere speech, or a word spoken, but as *a person* distinct, of the Divine essence, to whom are attributed all the operations of the Deity. And this interpretation seems not to have been arbitrarily assumed, but to have arisen from the ancient import and meaning of the term Jehovah, or Lord, as implying the Word, or Mediatorial Being; so that the Lord God, or Jehovah God, always necessarily imports, God, manifested in and through the Lord, the Word, or the Mediator. If this notion be right, we then clearly see, how perfectly consistent, even from the first, is the entire doctrine of the Old and New Testament, and how unsupported were the Jews by even the semblance of excuse from the words of their law, or the interpretation of their ancestors, when they slew " the Lord of Life," because he made himself the Son of God.



LETTER OF THE REV. JOSEPH WOLFF
TO THE GREEK GOVERNMENT AT
EGINA.

You will surely pardon the liberty I take by addressing to you these lines, on the two following considerations :—

1st, That I take a lively interest in all that tends to promote the moral and spiritual resurrection of your country, and the establishment of the Church of Christ.

2dly, When you consider, that being a Jew myself, and brought by infinite goodness and mercy to the knowledge, the saving knowledge, of our Lord Jesus Christ, God blessed for ever, I try now as far as the Lord enables me, to proclaim the tidings of salvation, to the Jew first, and also to the Gentile.

These two considerations embolden me to petition you, that the toleration of the Jews may be made one of the fundamental articles of your constitution.

The state of moral and religious degradation in which the Jews have been for centuries, may be one of the objections started against the adoption of such a measure. To this I answer, 1st, How deeply a nation may sink while in a state of oppression and slavery, your nation has fully experienced. You begin now to rise: make your elder brethren the Jews also rise, who have experienced the same fate as you have, or rather (for there is no fate with Christians) the same punishment as you have, from the Lord, for having refused to hear what the Spirit saith unto the churches; for having refused to hear the voice of the Prophets.

2dly, Deep and great was their fall, for they crucified the Lord of Glory; but great also will be their rising up, for God has not cast off his people; and I can say with Paul, that I am also an Israelite of the seed of Abraham, and still a friend of you Greeks, for Christ's sake. And if the fall of them has been the riches of the Gentiles,

how much more their fulness? These words of the apostle, and the clouds of other documents, respecting the conversion of the Jewish nation, ought to encourage every one in doing good to that people: and Christ Jesus, who is a light to the Gentiles, shall soon be the glory of the House of Israel.

There are thousands of Christians in England, among whom there are many of the nobility, who try to promote the temporal and spiritual welfare of the Jewish nation, and whose agent and representative I am; and therefore, I can assure you of their gratitude towards you, in case you grant my petition. I am, Gentlemen,

Your obedient servant,
JOSEPH WOLFF.



REV. JOSEPH WOLFF'S APPEAL TO
THE JEWS OF ALEXANDRIA.

I HAVE now entered the walls of Alexandria for the fourth time, with the purpose of proclaiming the tidings of salvation and redemption by Jesus of Nazareth, the Son of God, to my brethren the Jews of Alexandria.

Jews of Alexandria! The time is approaching, that our nation shall be gathered again by the omnipotent arm of the living God from among all the people and nations of the world, and restored to their own land, and re-established in it, not to be removed for ever! For Jeremiah saith, "And I will plant them, and not pluck them up." And Amos saith, "And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them."

The time is approaching, when our nation will be restored with

the highest advantages, and highest honours, to the dignity of the people of God, under another and everlasting covenant; for Jeremiah saith, xxxi. 39, "And I will bring them again unto this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God; and I will make an everlasting covenant with them."

The time is approaching, that time is nigh, very nigh, when our nation shall be again the spouse of God, so much beloved in other times, whose desolation, and affliction, and lamentations, will move the heart of her husband; and forgetting his wrongs, and reconciled to her, he will recal her to her ancient dignity, and receive her with the warmest welcome; forget all the past, restore her to all her honours, and opening his treasures, will heap upon her new and greater gifts, clothe her with new attire, and adorn her with new and inestimable jewels, incomparably more precious than those which she had lost. For Hosea saith, i. 18, 19, "And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercy." And the prophet Micah saith, vii. 8—20, "Rejoice not against me, O mine enemy, when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness; then she that is mine enemy shall see it, and shame shall cover her, which said unto me, Where is the Lord thy God? Mine eyes shall be-

hold her; now shall she be trodden down as the mire of the streets. In the day that thy walls are to be built, in that day shall the decree be far removed; in that day also he shall come, even to thee, from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain, notwithstanding the land shall be desolate, because of them that dwell therein; for the fruit of their doings feed thy people with thy rod: the flock of thine heritage, which dwells solitarily in the wood in the midst of Carmel, let them feed in Bashan and Gilead, as in the days of old: according to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things; the nations shall see it, and be confounded at all their might; they shall lay their hand upon their mouth, their ear shall be deaf, they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth, they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy!"

"He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea.

"Then wilt thou perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old!"

And the time is approaching, when Elijah the prophet shall

come and prepare the way before the Lord Jesus, the Messiah, and he whom you seek shall suddenly come to his temple, even the messenger whom ye delight in; and the time is approaching, when God shall beat off from the channel of the rivers unto the stream of Egypt, and ye shall be gathered one by one, and the great trumpet shall be blown, and our nation shall come which were ready to perish.

Dear Brethren,—such times and such events will happen, and I rejoice in the thought of it; and those divines among the Christians who assert that these events had already happened at the first coming of the Messiah, and that the Lord had cast away his people Israel, are in error. Such a system of divinity is as well against the dispensation of the Old Testament, as the New Testament. It is against the dispensation of the Old Testament; for according to the Old Testament, the Messiah, on his first appearance on earth, was not to fulfil such glorious events, but to suffer, and to scatter the holy people; and he was to be a gin and a snare to both the houses of Israel, who are to be broken in pieces; (Isaiah viii. ;) and it is against the course of the New Testament, for St. Paul saith, "that the Lord will not cast away his people."

Having pointed out to you the future glory of the house of Israel, and at the same time the errors of the Gentile churches respecting the Jewish nation, permit me to call on you to fulfil the conditions prescribed by the Lord, which will enable you, Jews of Alexandria, to become partakers of such glorious privileges. But in order that you may not believe

that these conditions are only a fancy of my own, I call on you in the words of the prophet Zechariah: "Look upon him, whom they (our ancestors) pierced and mourn!" Look unto Jesus of Nazareth, the true Son of David, in whom the prophecies respecting his first coming have been fulfilled, and who has thus proved himself to be the true Son of David, in whom the prophecies respecting his second coming, will and must be fulfilled also.

But you may require arguments to prove, that the prophecies respecting his first coming have been fulfilled: here they are:—

1st, He has arrived at the time when his first coming was predicted to take place; for Jacob said, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." There is no sceptre or lawgiver among the Jews, therefore Shiloh must have come. And he arrived at the time the weeks of Daniel were ended: and Daniel said, "After three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary." Titus, that prince of the Romans, has destroyed the city and the sanctuary; and therefore the preceding events predicted, must have been fulfilled too. That Messiah was cut off, but not for himself, and that Jesus of Nazareth has been cut off, you yourselves confess.

2d, The Messiah was to be a blessing to all other nations; for it is said, Genesis xxi. 18, "And in thy seed shall all the nations of the earth be blessed." All those nations who began to believe in

Jesus of Nazareth, cast away their idols, and worshipped one God; and thus they were blessed in Jesus the seed of Abraham.

3d, In the prophet Isaiah, from the forty-second chap. 1—20 ver. we see that the Messiah was to be received first by the Gentiles, and he was to be given for a covenant of the people, and for a light of the Gentiles; (verse 6. ;) and thus it happened. It was predicted at the same time, that Israel was to be rejected at his first coming; (verse 25. ;) Jacob was given for a spoil, and Israel to the robbers. And that this happened from the time of Jesus of Nazareth, you are a standing and living witness, until this present day.

4th, The Messiah was to be born in Bethlehem. "But thou, Bethlehem Ephratha, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." Jesus of Nazareth was born in Bethlehem; and his very pretensions of being the Son of God, shew that "his goings forth" must have been from of old, from everlasting.

5th, According to the prophecy of Isaiah, he was to be the son of a virgin. (Isaiah vi.). "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Jesus was the son of the Virgin Mary.

6th, The Messiah was to be declared to be the Son of God. (Ps. ii.) "Thou art my Son," &c. and Jesus before his enemies confessed himself the Son of God.

7th, The Messiah, the Immanuel, was to be on his first coming "for a sanctuary; and for a stone

of stumbling, and a Rock of offence to both houses of Israel." And Jesus of Nazareth, who by his life, conversation, actions, and miracles, proved to be a sanctuary, in whom the fulness of the God-head lived, is a stone of stumbling, and Rock of offence to the house of Israel, to this very moment.

I could accumulate Prophecy upon Prophecy, to prove that Jesus of Nazareth must be the son of David, according to the flesh, and the Son of God, according to the Spirit; whose second coming you have to expect, and whose first advent you have to believe.

The fifty-third of Isaiah has no meaning in it, if not applied to Jesus of Nazareth: and what I have cited will suffice, I trust, to you Jews of Alexandria, to induce you to bow your knee before Jesus of Nazareth, and to exclaim to him, "Hosanna to the Son of David!" What a glorious time will then be, when you return to Jesus your Lord, and when he will make himself known as your King, and reign among you at Jerusalem, and celebrate then the Feast of Tabernacles; when the Gentiles shall go to Jerusalem, and when you will be the teachers of the Gentiles, who are now so deeply fallen; and when Jesus of Nazareth will take you again for priests and for Levites, and then your seed shall remain, and your name! "And then it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord." (Isaiah lxvi. 24.)

JOSEPH WOLFF,
Missionary.

REPORT OF THE INSTITUTION AT
WARSAW FOR GIVING EMPLOY-
MENT TO ENQUIRING OR CON-
VERTED JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

As you were kind enough in November last to insert our former communication, in which we solicited assistance from the friends of Israel, towards a fund in aid of institutions forming upon the Continent, for the purpose of providing employment for individuals of the Jewish people, who have become exposed to privation and want, in consequence of their inquiring after, or professing Christianity, we are induced to hope you may not be unwilling to favour us again, by inserting the following epitome of the Report of the proceedings of the Institution which has been formed at Warsaw, to the support of which the first produce of British liberality in this behalf has been appropriated.

We remind your readers that the Institution is quite independent of, and unconnected with the London Society, in any way whatever. It is true, that the Jews who obtain assistance, receive Christian instruction from the missionaries of the London Society at Warsaw; that the individuals at Warsaw who manage the Institution, act to a certain extent under the advice of the missionaries; and that the London Society has very materially assisted the funds of the Institution, by allowing them to bind the books required for the Polish mission at the usual trade price: but neither the London Society, nor its agents, are responsible for the management or the success of it. We repeat this explanation, that the subject may be fully under-

stood, as well by the friends of the London Society, as by those who may come forward to support the Institution.

We avail ourselves of this opportunity to acknowledge the receipt of the contributions which have reached us, and to solicit further aid, as the amount hitherto collected is not sufficient even for the first expenses attending the proposed enlargement of the Institution at Warsaw; and there is not yet any thing whatever to supply the requirements of other places. We are, Gentlemen,

Yours, &c.

C. S. HAWTREY, M. A.
J. B. CARTWRIGHT, M. A.
J. G. BARKER,
ISAAC SAUNDERS, M. A.
JOHN BAYFORD,
H. C. CHRISTIAN,
JAMES TAYLOR.

Contributions received.

	£	s.	d.
Sir Thomas Baring, Bart. M. P.	50	0	0
Rev. C. Simeon, M. A.	30	0	0
Glasgow Jews' Society	20	0	0
F.	20	0	0
Rev. S. R. Maitland	10	10	0
Edinburgh Female Society.....	10	0	0
Mrs. Stephenson, Bishop's Hull.	60	0	0
Rev. Wm. Marsh, M. A.	5	0	0
Rev. R. Jessop, Ireland	2	0	0
Lady in Ireland.....	1	1	0
Capt. Cranfield, Do.	1	1	0
Rev. A. M'Caul, M. A.	1	0	0
Rev. W. L. Glover, M. A.	1	0	0
J. Lee, Jun. Esq. Whitchurch, Salop.	1	0	0
Mr. J. G. Barker (Annual).....	1	0	0
Miss Perrott, Worcester.....	1	0	0
Friend at Culmstock	0	5	0
	214	17	0

ABSTRACT OF THE REPORT.

The necessity of an institution for receiving and employing Israelites during the time of their instruction in the Christian religion, as well as after their baptism, which has been so long felt by the friends of the Jewish cause in general, was felt also in no small degree by the friends of that cause at

Warsaw. Several attempts made merely to support such Israelites, proved unsuccessful, the individuals continuing to live either in the midst of the Jews, or among nominal Christians, by both of whom the end had in view, was rather prevented than furthered. At length, quite unexpectedly, a way appeared to open, which it would have been highly blameable to have neglected. The fact having been communicated, that the London Society for promoting Christianity amongst the Jews had forwarded a large quantity of the different parts of the Hebrew Bible to their missionaries at Warsaw, in sheets, (in consequence of their being recently taken off the Press, and therefore not fit to be bound in England,) the thought of establishing an Institution for book-binding occurred; and the liberality of some Christian friends, residing at Warsaw, provided the money necessary to purchase the tools and materials required, to provide some beds, tables, &c. and to pay the rent of two small rooms. There was, at this period, a young Israelite, who had come from Berditchef, in Russia, for the purpose of embracing Christianity, living at Warsaw in a Jewish public-house, and also the eldest son of a Jewish family, who had been known to the missionaries for some years; both of whom were willing to enter into such an institution, to learn the trade of bookbinding. One of the assistant missionaries, who, during his instruction in Christianity in another city, had been taught the business, declared himself willing, with the permission of the Society, to instruct these two young men in the rudiments of that trade, till a proper master could be obtained. And thus, after invoking the Lord's blessing, the Institution was opened about the end of October, 1826. From that time till the end of the year, 131 books of different sizes were bound, producing the sum of £5. 15s. The contributions referred to above, were about £25., so that there was a total receipt of £30. 15s. The expenses during this period, including the necessary tools, rent, board, clothes, bedding, &c. &c.

were about £25. 8s.; so that on December 31, 1826, there remained a balance in hand of about £5. 7s. On St. Stephen's day, the young Jew from Russia was received into the Christian church by baptism.

In February, 1827, another young man was received into the Institution, who having previously received instruction in the Christian religion at Petrikau, was baptised in the same month. A journeyman bookbinder was employed further to instruct the young men in their business.

In the course of the year 1827, two more enquiring Jews were admitted into the Institution, to learn the trade of bookbinding; and another who understood the business of making trimmings, was permitted to work there; so that five individuals, including the journeyman bookbinder, have been continually employed therein. The young man, the son of Jewish parents above-mentioned, having been dismissed for improper conduct, one who had learned the trade of a furrier, was admitted in his stead; but as that trade could not be followed in the Institution, some friends agreed to pay for his board. Two other enquiring Israelites, one a goldsmith, and the other a baker, were received for some time, until they were able to obtain employment in their respective trades.

During this year, (1827) 978 books (principally Hebrew Bibles) were bound, 478 put into boards, and 14,621 parts of the Scripture, tracts, &c. put into covers; besides which some elegant portfolios, needle-cases, &c. were made. The produce of this labour was about £181. The expenses for the same period were about £176., leaving a balance in hand of about £5. on Jan. 1, 1828. Since that time to the end of March last, 535 large books have been bound, and 508 put into covers, the produce of which has paid the whole expenses, except the sum of £1. 5s.; some of the articles manufactured by the trimmings-maker remaining yet unsold to a value exceeding that sum.

From this statement it will appear, that the produce of the labour of five individuals has been sufficient, not only

for their own support, but has enabled the Institution to render occasional assistance to other enquiring Israelites until they could obtain employment, during which period the missionaries of the London Society have given them spiritual instruction; in consequence of which several of them have since been admitted into the Christian Church by baptism.

The value of such an Institution can, however, be duly appreciated by those only who know from experience the great difficulty of procuring employment for Jews, who are enquiring after the truths of Christianity, and the dangerous situation in which the enquirers are placed, (even when such situations can be got,) from the corrupt society into which they are generally thrown.

From the blessing which appears to have attended this limited, and feeble attempt, the conductors of the Institution are desirous of extending their plan to some other branches of trade, more particularly that of printing, if the liberality of their friends in England should enable them to raise a sufficient sum for the first cost of presses, types, &c.; and they have a confident hope that the same measure of success which has attended their first and limited endeavours, will be vouchsafed to their more extended operations, whereby they trust, that after a short period, the expense will be repaid by the produce of the labours of the individuals employed.

As their friends in England may be desirous perhaps of knowing what has been the conduct and character of the proselytes during this period, the conductors are most thankful to be enabled to give on the whole a satisfactory report; for notwithstanding some instances of a want of forbearance with the infirmities of each other, some momentary expressions of dissatisfaction with the rules and regulations of the Institution, and points of a like nature, they have generally manifested such temper and dispositions as have given much pleasure and cause for thankfulness to those who have watched over them. One indeed, who was admitted in February,

1827, although previously to, and at the time of his baptism, his convictions of sin appeared of the deepest and most sincere kind, was tempted at a subsequent period, to give way to his former evil habits, and at length, after repeated warnings and admonitions, he suddenly left the Institution, alleging the unkindness of his fellow-proselytes as an excuse for so doing; unable, however, to find employment elsewhere, he, in a few days, returned, and at his earnest solicitation and pro-

mise of amendment, he was re-admitted. Since this time (December) his conduct has given satisfaction, and the disappointment which he met with on leaving the Institution, appears to have made a beneficial impression on the other proselytes.

Simply desiring to do the Lord's will, the conductors of the Institution would commit their cause into his hands, in the full assurance of a blessing, if their work be for the advancement of his glory.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

EXTRACTS FROM THE JOURNAL OF
REV. L. HOFF.

A Missionary Tour.

We present to our readers a few extracts from the Journal of Mr. Hoff, during a Missionary tour, which he undertook in company with Chr. Czersker, in the autumn of last year. Nothing appears of very peculiar interest; but still there is enough to shew, that the work is still in progress, and that the labours of the missionaries are blessed to many who hear them.

I now proceed to some details of my Missionary journey in September last. We left Warsaw on Tuesday the 18th of September, and took our way towards Petrikau. On the road we distributed several tracts among Jewish travellers, and added some words of exhortation. We conversed also among ourselves, on the experience of the grace of God during our late absence from each other, and on the proper mode of promoting the Gospel among the Jews. In the evening, we reached Mszanow, and took our lodging in a Jewish inn. I was soon recognized by our landlord and his wife. The latter began to tell us about the works of repentance, which they had

to perform in preparation for the approaching day of atonement. These observations led me to speak to the Jews present, on *true* repentance, and on the *real* atonement for our sins; namely, the Messiah. Our landlord, however, observed, that the question, Whether Messiah had come, or had not come, was immaterial to him, as he could not conceive what use it could be to him, whether he believed the one or the other of these assertions. Czersker answered, that this observation shewed how little he was acquainted with the knowledge of Messiah, and with the object of his coming. He then explained to him and other Jews present, what use the knowledge of Messiah had been to himself, who, like themselves, had been born a Jew. A young Jew questioned the sincerity of Czersker's faith; but the latter shewed him, that he believed in the Lord Jesus, according to the testimony of Moses and the Prophets. C. was now recognized by the Jews, as his brother lives here; and the landlord's wife expressed her regret that C. had turned a Christian, as he was a great scholar, and descended from a renowned Jewish family. According to a general Jewish opinion, she ascribed his conversion to his immoderate study of the Holy books. I told her, that C. had become a Christian, because he had found the truth in Christianity. This C. himself confirmed, proving to those who were present, that he, as a believer in Christ, was a true Israelite.

His statements could not be answered by the Jews.

Wednesday, Sept. 19.—This morning we met two Jewish travellers, who had arrived last night. I accosted one of them, whom I recollected to have seen before. I learnt that they were from L., where I was received with so much politeness by the Jews on my last journey. One of them is well known for his wealth; and they both behaved very kindly to us, and, as we observed, spoke favourably of us to the other Jews. Their business did not allow them to converse much with us, but they purchased Hebrew Bibles and other books, to which we added some tracts; and they took leave in a polite manner.

Visit to Czersker's Brother.

Mr. Czersker gives the following account of his visit to his brother at Mszanow. Nothing seems favourable at present, in relation to the brother and sister-in-law; but the instances are many, in which opposers, far more determined, have, by the preaching of the word, and under the teaching of the Spirit of God, been brought to the acknowledgement of the truth.

When I entered the room, I met only my sister-in-law, but she sent directly for my brother, when she knew who I was. My brother soon arrived, and received me kindly. Soon, however, he asked me, whether I continued to be so mad as to believe what the missionaries said. I replied, that I believed what they said, because it agreed with the word of God. "What," replied my brother, "does the Bible say that Jesus is the Messiah?" and he then began to blaspheme. I requested him to be moderate, and told him, that if he had any thing to object against the belief in Jesus, he ought to prove his objections calmly by the Bible. But he would not hear any thing about proofs. I quoted, however, some signs of the true Messiah, according to the Scriptures, and shewed their accomplishment in our Lord. But he told me that I had been seduced, and said, that he knew so little

about the Scriptures, that I might easily overcome him in argument, and as he expressed himself, might put him into my books. He asked me then, Why I did not believe in the Talmud? I answered, That in matters of religion, we ought only to refer to the Bible, for that is the only compendium of our faith, and what is opposed to it, is a fraud and a lie. To this he gave no answer, and I then conversed with my sister-in-law on the marks of a true Israelite. She shewed much kindness and affection, and wished me happy when I left them. My brother requested me to visit him again on my return to Warsaw.

Our travellers reached Rava, on Wednesday, the 28th of September, and on the following morning, C. Czersker went amongst the Jews to announce their arrival.

One Jew asked him with displeasure, whether we had come again; but others, however, promised to visit us. We were visited accordingly by some Jews. They behaved decently, and two of them said that they had had several books of our's a long time. One of them asked for the tract, containing the rules for self-examination and prayer, and spoke with delight of it. Another, who had the book already, observed, that he preferred it to the Jewish prayer-book used on the day of atonement. We directed their attention to the real atonement for sin, and they seemed inclined to listen to the truth. Afterwards we were visited by several other Jews, and Protestants, who came for books. Towards the evening some young Talmudists kept up a painful conversation; they put many questions to us without any desire to hear and consider properly what we answered; thus shewing the deceitfulness of their hearts. I endeavoured to speak to their consciences, telling them how little qualified they were to speak of the holy truths contained in the word of God, and shewing them how they might obtain the necessary qualification. Thus we were engaged nearly all the day, and several religious books were put into circulation. The Jewish

festivals being at hand, we could not expect much more intercourse with the Jews; and the next day we departed for Tomazaw.

The Missionaries proceeded to Tomazaw, and then to Petrikau, at which latter place they were well known from their previous visits. On their return, they again passed through Mszanow; and we conclude our extracts with their statement of what occurred at this latter place.

When we arrived, we stopped at the Jewish inn already mentioned. We were received kindly; and one young Jew, who, at our last visit, shewed his disinclination to us, came up with a kind greeting. We spoke again to many on the truth of the Gospel. But the desire of profit at the fair, soon took the Jews away from us. Soon after our arrival, a Jew who had received a tract from us on the road, arrived also. His perplexity at seeing us, shewed me the bad use he had made of the tract. I therefore asked him what had become of it? He answered, that his companion had taken it from him. I asked, whether they had torn it, and he confessed that his companion had done so. I then expressed my regret at their rejecting and turning away from the truth, and reminded him of the divine judgments upon those who are the enemies of divine truth. He questioned my assertion, that the truth was contained in the book given to him. I endeavoured to prove it from the Scriptures to be so. He attempted to conceal his remorse of conscience, by observing, that we had not brought the world into existence, and, therefore, could not do anything to destroy it. I shewed him from Scripture, that the deluge came upon the earth on account of the sins of mankind; and that thus we may contribute to the destruction of the world, though we have not brought it into existence. After this, Czersker went to see his brother again. He found him busy at the fair; his sister-in-law treated him politely; but for religious conversation, she had neither mouth

nor ear. We proceeded on our journey towards Warsaw, and arrived safely in the evening. Praise be to the Lord God for all his mercies.



LETTERS OF REV. W. F. BECKER.

THE Society's missionaries at Warsaw, continue to furnish pleasing accounts of the success of their labours. We have before us letters from Mr. Becker of different dates. The first which we notice is dated the 19th of July in the last year, and it describes their anxiety to receive copies of the Scriptures; which indeed had been forwarded to them from the London Society, and for which they had abundant use. He says, in relation to the circulation of the Scriptures,—

The demand for the word of God is very great in every place. Of this Brother Wendt, who arrived here the night before last, in order to fetch another load of books, and who will set out again to-day, bears additional testimony. He says, that all the Hebrew Bibles they had taken along with them, were sold at Plotzk, where they began their labours, in less than two days; but two, he says, were taken to Mlawa, one to Sierps, one to Lenozoy; thus only three remained in the place, besides that one, for Mr. Wendt's own use, which was stolen. Mr. W. says, The few Psalters in Hebrew that remain to us—forty being sold at Plotzk—we must neither sell nor dispose of at once, but keep them, one or two for every town, in order to attract the notice of the Jews. The Prophets in Hebrew also are eagerly desired. They sold about sixty at Plotzk, as well as those in German. The Jews in those parts, Mr. W. says, are very much pleased with the latter, saying, as they wish to read them without Rashi's explanation, but cannot well make out the meaning, they place the German by their side when they read the Hebrew. The New Testament also is

well liked, and much asked for. Our brethren distributing only parts, and but seldom the whole, one Jew at Dobrzin, who had received one part, paid money to another Jew to allow him the copying of his; of which, when the father-in-law of this man informed them, they gave him the whole, at which the joy of the old man was exceedingly great. With Genesis in Judeo-Polish, the Jews also, especially the women, are very much pleased. Between a number of twenty women and as many men, Mr. W. says, a debate arose, the women maintaining, that Christians shewed more love to them than the Jews, by sending them the word of God in a language which they understood. There were disposed of at Plotzk and Dobrzin about two hundred and fifty copies, chiefly sold; and the Jews were seen eagerly reading in them. It was also said by some Jews, that as Christians did so much good for them, by sending them the word of God, they would assist them greatly in doing away with the commentators, if they were to print the Hebrew on one side, and the translation on the other.

These facts, I have thought, would be interesting to the Committee. For the purpose of getting the books upon the road quicker, we think of sending our horses to the frontiers, or even to Thorn, if it be practicable, and to get at least one case of the Bibles, and other books, that are most necessary.

The next letter of Mr. Becker is dated the 21st of August, and here again he adverts to the circulation of the Scriptures, and the interest which has been excited by them.

About five weeks ago, a Jew from Marianpole, about forty German (200 English) miles from hence, bought a copy of the Bible for one of his children, at ten Polish florins (5s.), and said, he would buy one for each of the rest, if his money sufficed. On Friday last, a poor M'lammed offered six florins for one in sheets, and said, he had pledged his girdle to obtain this sum. The new Bibles not being yet bound, I gave him one I had kept

for my own use. This morning, before seven o'clock, a Jew, employed in the Censor-office, to stamp the Hebrew books on their arrival, requested a copy of the Bible, and none being bound, took it in sheets. I omit mentioning others that applied for Bibles, both yesterday and to-day. In my last, I noticed the low state of the water, and that we should, if possible, send the Society's horses to meet the vessel containing the books, at the frontiers. This has been done. Brother Wendt being yet on his missionary tour with Meyersohn in that part of the county, watched its arrival, and brought three cases, containing the Bibles and Prophets, to Warsaw by land. He arrived a week ago on Friday last. Next day I succeeded in getting them through the Custom-house, and made application to the Commission of Religion, to get them stamped. This, after again soliciting the Minister himself, was done on Monday, so that we had the two cases of Bibles at home in the evening. The next morning, the young men in our Institution set to work with the binding, so that Brother Wendt was enabled, on his return yesterday, to take twenty-five copies along with him. This week they are engaged in doing up another number, but I expect that even before all are bound, the greater part of them will be in circulation. In coming with the books through the different towns, the Jews heard from Brother Wendt that he had Bibles, and a great many expressed their joy, so that I suppose he will, on his return, dispose of many before he arrives at Wlozlawek, where Brother Meyersohn remained behind.

The same evening that Brother Wendt arrived, Brothers Hoff and Goldberg also arrived from a missionary tour, of which the former will, as soon as possible, send particulars. I should also observe, that there has been during this summer a great mortality in this town and the neighbourhood, from a dysentery; some of ourselves, indeed, and of our servants, have been affected, but through the Lord's blessing, we have been all restored, except a little girl, the daughter

of Brother Wendt. Two days after her death, Brother Hoff received an account of the death of his father-in-law, which made his presence at Radom necessary for some days. We expect him back this week, and I hope to commence my journey with brother Goldberg next week.

Intercourse with the Jews, and Prospects of Conversion.

As to our intercourse with the Jews here, it has been much the same during the last four weeks, as before. Besides those who receive regular instruction, the Saturday lecture is regularly attended by several, after which conversations generally ensue on the subject delivered. Last week our Jewish friend L. informed me, that it is the intention of some respectable German Jewish families here, six or seven of whom are already agreed, to unite as many as twenty families, and to enter our church. I told him, that we should most willingly give the necessary instructions to them, and that we thought it would be done best, by delivering lectures to them on the chief points of religion. In clearing the books at the Custom-house last Saturday week, I found several Jews there clearing goods, to whom I spoke on their profanation of their sabbath. One of them made light of it, and said, that he had said his prayers in the morning, and should do so again in the evening; and, therefore, he might spend the rest of the day in other employment. Some listened with attention, amongst whom was one elderly and respectable Jew, who, on my meeting him in the street yesterday, observed, that he could have kissed me for what I lately said. He admitted that six days were quite sufficient to labour for the body, and that one day was necessary to think about our future prospects. This led me to tell him, that the expectations of the Jews of the present day were not according to the Scriptures. I observed, that Messiah would, indeed, come again in the clouds of heaven, but that he had also come already, poor, and riding upon an ass. I then invited him to our service on the Saturday.

I am happy to relieve your kind

anxiety for my health, being able to say, that I feel better at present than I have done for a long time; and that I now recover quickly from the exertions of the Saturday and Sunday, on taking my necessary exercise afterwards; I am, indeed, very thankful to the Lord for this blessing.

The two remaining letters are dated the 7th of January and 24th of April in the present year. We think our readers and every friend of Judah must rejoice in the intelligence they convey.

Our *direct* labours amongst the Jews are at present somewhat suspended, but not so our *indirect* labours. The brethren have nearly finished the translation of Isaiah.

At our service on Sunday afternoon, the young men from the Institution for employing Jewish converts, now six in number, regularly attend, as also occasionally do other Jews. A Missionary meeting held by us at the church every Monday night, and at which, accounts of the conversions of Jews and Gentiles are read, is crowded. The reading of those accounts is always accompanied by an introductory and concluding address, and by prayer, and we hope it will please the Lord to grant his blessing. During the week, we have now and then had an opportunity of speaking to Jews directly. The purchasing of the Hebrew Bibles still continues, as appears from the number issued last quarter, which is no less than 107. Twenty copies of this number, Messrs. Bergfeldt and Goldenberg took to Prussia. Yesterday and the day before, again five copies of the whole Bible were sold, and also different single parts. The Vorsinger, or Reader of the Chasidim in Praga, formerly mentioned, still continues his visits, and repeats his firm belief in the Lord Jesus, but his worldly occupations, by which he is too much connected with the Jews, prevent him yet from a public confession of his faith. A young man well known to Mr. M'Caul by the name of —, who was often with us last winter, but has been absent from Warsaw, has re-commenced his visits

at our house and at the church. Of some of the young men in the Institution we have very good hopes, and I trust, more will shortly be baptised. They make progress in learning the trade of bookbinding, by which they will hereafter be in a condition to earn their bread. They have also learned to sing; and we now sing at our missionary meetings without the organ.

Mr. Becker writes again on the 24th of April:—

Samson Meyersohn, who on the 11th of March set out for Berditchef, in Russia, informs us that he is engaged in speaking and conversing with Jews from morning to night, and that many of them behave in the most friendly and kind manner towards him. At an exhortation which he delivered to the Protestants of the place, upwards of fifty Jews were present. This public labour has, however, excited the resentment of the ill-disposed, and the kahal (elders of the Jews) have demanded of him the money formerly paid by the Jews for exemption from being a soldier (no less than 1,000 paper roubles,) during the time of his absence. It is possible that the payment of this money will be enforced.

Here at Warsaw we have been and are still engaged in sowing the seed of the word of God amongst the old and young. There are now three Jewish families under instruction, and also some individuals, one of whom is a decidedly pious young man, who has been acquainted with us for more than three years.

Baptism of a Jew.

On Easter-day the baptism of Ignaz (now Adolph) Buttermilsh, a young man from Lissa, in the Grand Duchy of Posen, took place before a numerous congregation, amongst whom were some Jews. After the sermon preached by Mr. Hoff on the resurrection of our Lord, the examination by Mr. Wendt, of the young man upon the truths which he had learned, ensued; which, together with prayers and an address to the congregation on their duty towards the newly baptized proselyte, lasted about two hours. In conclusion

Mr. Wendt delivered to him in a solemn manner the Bible, with an appropriate address. The answers of the young man exceeded our expectations, and we hope that the whole has been accompanied by a Divine blessing, both to himself and to all who were present. He is still in our house, and we have reason to be satisfied with him.

Jewish School.

Subsequent to the 6th of March a small school of boys has been opened in the house of our valuable friend, Mr. Hall. The number of boys amounted at one time to fifteen. During their Easter holidays they all staid away, and only the third part of them have now returned; but these continue to come, in spite of the persecution raised by the rabbi and other Jews in the neighbourhood. Mr. Goldenberg, who conducts this school, teaches them to read the Old Testament, and Hebrew grammar. Several girls also and one little boy have attended some weeks at our house, to whom Mr. Czersker gives instruction in spelling and my wife in sewing and knitting. The books forwarded to us have not yet arrived, but I hope to receive them ere long; and we rejoice to hear that you have sent more by way of Dantzic. I hope you have sent us Hebrew Bibles; many are bought here by Jews from Russia; in some instances, also, the New Testament, and other books at the same time.

PRUSSIAN POLAND.

LETTER FROM MESSRS. ALEXANDER AND AYERST.

THE following letters from the Rev. Messrs. Ayerst and Alexander, written from Dantzic, in March, April, May, and June last, contain the latest intelligence which has been received from that place.

Mr. Alexander writes on the 11th of March:—

Since I last wrote we have had much reason to rejoice over the abundant opportunities the Lord has afforded us of proclaiming the glad

tidings of salvation. We have been quite overrun by Jews of all classes, who came to us desirous to hear what we had to say to them, and to get books. On one Saturday I had nearly fifty Jewish boys in my room, some of whom I found tolerably well acquainted with the Old Testament, and I preached to them on the character of the Messiah, as foretold by the Prophets, and pointed out to them the most striking passages. Some of them undertook to learn the fifty-third of Isaiah, &c. by heart. We found the single parts of the Bible lately sent to us very useful. The boys received them with the greatest joy, and now and then we gave part of the New Testament. Before I read Mr. McCaul's letter, we had determined first to distribute parts of the Old Testament. Several Jews repeated their visits, and some agreed to meet every Wednesday evening with us, to read the Holy Scriptures, and converse upon them. The first time we met we had some, with whom I began to read, and expounded Isaiah; but Satan will never allow the work of the Lord to go on undisturbed, and the principal rabbi, having got knowledge of it, preached publicly in the synagogue, and warned all his people not to come near us, nor to have anything to do with us, and by no means to take books from us. We find this has had its effect, for hardly any have come near us since, and one or two came with their boys, and brought some tracts back to us. We do not, however, despair, for at least three hundred have heard the Gospel proved unto them from Moses and the Prophets: the seed has been sown, which, if the Lord will please to water with the dew of the Spirit, no rabbi will be able to hinder from springing up, in due time, and bringing forth fruit unto life eternal.

We have one young man, who comes to us every evening for instruction, and wishes to be baptised. He is a shoemaker, and is now with a master with whom he has been for the last ten years. He seems humble-minded, and since his coming to us, (about three weeks ago,) we have had reason to rejoice at the progress which

he is making. We found him very ignorant, as well of Judaism as of Christianity; and we had to begin with him from the very first principles of knowledge. He did not seem exactly to know his reason for wishing to become a Christian; but no doubt the Lord led him by a way he knew not. His heart seems touched with a sense of sin in the sight of a holy God, and thus he has already the best and sure preparative for coming to the Saviour. We rejoiced to see brother Bergfeldt here a fortnight ago, on his way to Berlin. We sent by him a request to the Ministerium, for permission to open a school for Jewish children. It was thought the most advisable way of doing it, lest the local authorities should make too many difficulties.

Schools.

The letter of Mr. Ayerst, dated the 28th of April, comes next in order, and contains the account of their proceedings. It is distressing to observe the opposition which the missionaries have experienced from the rabbies, and other leading persons amongst the Jews: but good has resulted notwithstanding, and here, as in other places, the truth appears to make progress, in defiance of all who stand up against it.

I am sorry that owing to the prohibition which the rabbi here has issued, forbidding the Jews to read our books, or in any way to attend to what we say to them, we have not had so pressing a want for Testaments, and Psalters, and Prophets, as we expected a short time since, when a very considerable number of Jews visited us daily. We have at length received the necessary permission to open school; but until this was obtained, it was not possible to commence any active steps. When brother Bergfeldt was here a few weeks since, we consulted upon the best method of proceeding for the furtherance of our important object, and it seemed upon the whole, best to attempt the school first, and defer the preaching on a Saturday to the Jews

until we had more acquaintance with individuals among them, and a more certain expectation of collecting hearers.

I must confess our prospect is at present discouraging. Many have promised to send their children to our school as soon as it is opened; and we shall, if all be well, soon learn from experience, how far they are disposed to permit us to attempt to promote their welfare. But there is a terrible spirit of infidelity prevailing. I have conversed with many, who will not admit the divine authority of Moses and his writings. They love to talk of their ancient national glory, and will praise their law for its purity and superiority, as a code for legislation; but they deny the possibility of miracles, and endeavour to account for all the signs and wonders, and for the outstretched arm of the Lord of Hosts, merely from the usual laws of nature. This awful mistake saps the foundation of our hope, to shew them from Moses and the prophets, that thus it is written, and thus it behoved Messiah to suffer. But notwithstanding their rationalizing infidelity, they adhere with superstitious and extraordinary strictness to many observances and traditions, which they have received from their elders, over and above what is written in the law. Should we be favoured with an opportunity, as I hope we soon shall, for instilling sound principles of Scriptural interpretation into the minds of the rising generation, I trust and pray we may yet see the true faith of Abraham reviving in his descendants who live around us; and we would not forget to implore that grace, which can soften the most hardened and unbelieving Jew, that our endeavours may not be lost upon those who have already attained to riper years, or are arrived almost at the necessary termination of the life of man.

Towns and Villages adjacent.

The following account encourages us to hope for a blessing amongst the Jews who inhabit the towns and villages near Dantzic.

As there are vast numbers of Jews

residing in this part of Prussia, a very abundant field for exertion opens before us; and I must rejoice in that measure of success which has attended our first excursion into the neighbourhood. At Dirschau we called upon the teacher in the Jewish school there, who received us in the most friendly manner. He had known Mr. Alexander several years since, and we had much conversation with him. He objected particularly to the history of the birth of Jesus, as containing an account of a miracle which is contradictory to every principle of nature, whereas he affirmed that the miracles in the Old Testament are according to the usual course of events, although there is reason in them to acknowledge the hand of God in blessing the agents employed, or disposing them to produce the effect they did, at a time and place which should be most advantageous for the purpose required. We spoke with several others there, and one of the most respectable tradesmen in the place acknowledged the importance of considering the subject, and listened with attention and patience to a statement of the truth. The school here is well conducted, and the children are instructed in the elements of useful knowledge in a manner very superior to that employed in many other Jewish schools, where they chiefly study parts of the Talmud. I should hope that the rising generation there will be much more enlightened, and better disposed, than is usually the case. It is no small proof that they are already advanced in really useful knowledge, that they are very anxious to procure a supply of German Bibles for use in the school. They would not object to have them as used by Christians, bound together with the New Testament. It is incomparably better that they should have the Bible in German, as it is impossible for the poorer Jews to study Hebrew in such a way as to make an efficient use of a book in that tongue; and it may, we trust, be of service to introduce among these interesting children in this unostentatious and inoffensive way such a number of New Testaments. Before we finally left the place, nine copies of

the smaller Hebrew Bible were also subscribed for; and as they pay a dollar and a half (about 4s. 6d.) for each, our Society can in this way promote the knowledge of the word of God among them without loss. The publication of the new edition of the Bible at this moderate price, seems to be eminently calculated for usefulness. We have distributed a considerable number of detached parts. Would it not be useful to have a part of the Old and New Testament bound together, as for instance, Isaiah and one of the Gospels?

We visited at Marienberg a Jewish physician, who with his wife and family, and also his sister, intend to be baptised in a few days, and there is good reason to believe that they are actuated by decided Christian principles, and are convinced as well of the importance, as of the truth, of Christianity. The rabbi here was very civil, and shewed us the synagogue, in which we did not fail to talk of Him, who while on earth often went with the Jews to their houses of prayer, and taught the people. He was not very ready to converse, but seemed very thoughtful and earnest concerning the truths of religion. Several others with whom we spoke there, listened with politeness and attention while we spoke.

At Elbing the first Jew we visited, a school-teacher, treated us with contempt, but we had some most interesting conversation with others. One received a New Testament, which he promised to read, and his manner gave proof that he was sincere in his declaration. The rabbi, a native of the same place as Mr. Alexander, received us, and conversed with the greatest civility. He maintained with strenuousness the necessity of having the Talmud, in order to understand the Old Testament. He was very much pleased with his own account of the number of persons through whose hands these traditions must necessarily have passed, as it is much smaller than might be imagined, without actually calculating the number of generations since the time of Moscs, which he says is about forty; and this is proba-

bly abundantly sufficient, if we reckon only till the time when the Talmud was written. As he is really a man of information and study, it was very interesting to sit and talk to him for several hours upon the most friendly terms; for alas! we too often find that the blindness which in part has happened to Israel, leads too many to shut their ears and hearts at once against the approach of any tidings of Jesus of Nazareth. The Jews in the small country places do not appear to be so much infected with infidelity as in the larger towns.

At Neutich, which we visited on our return, we had again the pleasure of a friendly reception from the rabbi of the small synagogue there. He is not, however, a man of much information, and is ready to leave the consideration of religious matters to more learned rabbies. He was very good-natured, and admitted readily the necessity of paying more attention to the word of God. One Jew here was very abrupt and rude in his behaviour, but others were rather better inclined. As many children came asking for tracts, we had an opportunity of leaving among them many serious exhortations. This short journey has abundantly taught us the utility of going among the villages and small towns, where the very novelty of our coming excites a degree of attention, which gives us useful opportunities.

Mr. Alexander's letter of the 8th of May comes next.

He repeats briefly the account given by Mr. Ayerst of their visit to different places in the neighbourhood. He adds the following particulars of their visit to the rabbi at Elbing:—

At Elbing I found the rabbi, a townsman of mine, who knew my father well; he conversed with us on the great question for two or three hours, and contended particularly for the authority of the Talmud. As we were taking leave, he said to me in Hebrew, that I should remain with him, as he wished to speak to me. I accordingly gave a hint to brother Ayerst,

and he left me, when the rabbi spoke in the most affectionate and persuasive manner, entreating me to return to the religion of my fathers. I told him, that I had done so, even to the religion of my fathers, Abraham, Isaac, and Jacob; that our later fathers had departed from that faith, and crucified the Lord of Glory; that in the word of God I find no other way, and no other name given among men for salvation than the name of my Lord and Saviour Jesus Christ, who is God over all, blessed for ever; that it is not flesh and blood which had revealed to me this truth, but the Father of mercies, by his Holy Spirit; and that, trusting to his grace, I hoped to live and die in this faith. He said, "Well, if you are determined in this way, you should keep to yourself, and not go about to persuade others." And he quoted Deuter. iii. 6, &c. I told him, that love is the sum and substance of the Christian religion, and love teaches us to warn every one of our brethren whom we know to be in error, and consequently, in danger, and invite him to come with us and walk in the light of the Lord; as we have one Lord and one Saviour, who has said, "Whosoever believeth not in me shall not see life." I added, that we felt it our duty, therefore, to make known the Saviour to every one, in order that all might be partakers of so great salvation. After much conversation, he sighed and left me; and I also sighed as I prayed for this very interesting, though blind leader of the blind, beseeching the Lord to have mercy on his soul, and bring him in due time to himself.

At Neutich, we distributed a great number of tracts, and spake to several, but some blasphemed, and would not listen. O that the time would come, that the hardness of Israel's heart may be subdued by the piercing sword of the Holy Spirit!

In speaking of their labours at Dantzic, Mr. Alexander observes, they proceed but slowly. He adds,—

A few days ago we received the

permission from the Government to open a school, and we hope soon to find a suitable place for it. I had one old Jew with me yesterday, who promised to send his children; he has often been with us, and seems dissatisfied with Judaism, but he does not feel his need of a Saviour, and, therefore, is rather indifferent to all religion; he sometime ago bought a Bible, and got some tracts, which he sent to a brother of his, whose letter he shewed me, wherein the brother expresses his pleasure in having read them, and requests a Hebrew New Testament, desiring him not to say any thing to the Jews about it. This is another instance, and we have many such, of the inquiry which is going on amongst the Jews of this place. But we must be patient, and wait in submission for results.

Opposition of the Rabbies.

The last communication is from Mr. Alexander, and it bears date 19th of June last. The Rabbies continue their opposition, and particularly against the Schools, but the truth still makes its way.

You have already heard that some of the leading Jews here, have manifested a very decided disposition to oppose us; and we are very sorry to find, that for the present it creates difficulties, as regards our school. When the school was opened in the beginning of this month, those parents who had before anxiously desired to send their children, made excuses, and declined. Some are yet promised to us at the end of the month, but at present we have to lament the unwillingness which prevails; many, indeed, seem desirous to send their children, but they fear to expose themselves to the observation and hatred of others, by making the beginning. In order that the school-room might not be entirely unoccupied, we have in the meantime taken the children of a Jewess who has married a Christian, and is baptized. Should it please the Lord to give us a few Jewish children, so that the school may be once established, we have great reason to hope,

that a number will be collected, and a wider field of usefulness opened. Last Saturday two families applied to us, and promised to send their children on the Monday, but before the day came, they were induced to change their minds.

As we had heard that one of the two rabbies is very active in exciting the minds of the people against us, we thought it might be well to call upon him. He received us with politeness, and said, he had no particular objection to our school, but that of course we could not expect him to appear as our friend. He requested us to be seated, and conversed very civilly. He said, that it was much better for the Jews to continue in poverty and ignorance, for riches would only corrupt them; and it was best for a poor Jew to go to heaven with his bundle on his back; and that if they have leisure for study they might study the religion which is taught in the Talmud and by the rabbies. He would not allow that the Old Testament should be considered the foundation of all religious knowledge, or, as the book most worth our reading. He preferred the Gemara. Whilst we were speaking in this way, other Jews came in, and one of them with the greatest rudeness, told us to leave the room. He said, we had no business with the rabbi, and as we did not at once retire, which we did not think it right to do, considering the reception which the rabbi himself had given us, he fell into a rage, and made a great noise, as if determined to use violence, in order to get rid of us. The other Jews who were standing about, seemed rather to approve of this incivility, saying, that the rabbi was unwell, and insinuating that we merely came to annoy him. The rabbi looked on with indifference, and we learned afterwards that he had been somewhat indisposed for a few days, but certainly there was no appearance of ill-health in his person, or in his manner of speaking. As we were thus unexpectedly surrounded with a kind of mob, we did not think it right at once to retire; but we continued speaking with the utmost quietness to those who were most inclined to listen. A soft an-

swer turneth away wrath, and so we found, that a calm demeanour on our part had a great effect. They protested loudly against any efforts to change the ceremonial observances of their nation, &c. but became gradually more moderate in their behaviour. At length, a Jewish friend who resides in the neighbourhood, sent us an invitation to visit him, and we left the rabbi on tolerably good terms, but not without being much grieved to find so much bitterness of spirit in many. We find that bribes even have been resorted to, to prevent some of the poorer Jews sending their children to our school.

Baptism of a Jewish Physician and his family.

We conclude our extracts with a pleasing instance of the Lord's blessing.

Notwithstanding all this, we have a gratifying proof, that however unbelief may oppose the Gospel, yet some Jews are continually to be found who are better disposed. A most respectable Jewish family were baptized on the 28th of May at Marienburg, a place about thirty miles from Dantzic. The father, who is a physician, has long been engaged in inquiring concerning the truth. Even at the time when studying for his profession at the University, he was led to consider the subject deeply. The mother seems to be most sincerely impressed with the spirit of Christianity. Their confession of faith, which they themselves prepared and read at the font, contained a clear statement of the natural state of man, as described in Scripture, and our need of salvation, which they were convinced is to be found only in Jesus Christ the Lamb of God. After the parents had publicly testified their faith in the Saviour, their infant child was admitted into the church by the same solemn rite. After being present on this interesting occasion as witnesses of the baptism, according to the rules of the Lutheran church, we proceeded on a short journey in the neighbourhood, in company with Dr. Kniewel, a most zealous and able friend of the missionary cause. At

Stushm, the Jews received us with kindness. They told us, that Mr. Hændes, the missionary of the Berlin Society, had been here two or three years before, and they spoke of him with great respect. The rabbi of the place received us cordially, notwithstanding he was employed in teaching the Talmud to some children. We found abundant opportunities in this place for conversing with Jews, who heard with attention, and who wished Mr. Alexander to stay longer with them, and preach in their synagogue. The same request was made at Meve, where also we found many who conversed on the subject of religion.

DENMARK AND GERMANY.

EXTRACTS FROM THE LETTERS OF MR. J. C. MORITZ.

It will be recollected, that the last communication from Mr. Moritz, inserted in the Expositor, was of the date of January last.—See p. 221.

Further letters have been received from him under subsequent dates, extracts of which follow; and those communications evince, that though he contemplated a removal from the field where he then was, and where, for want of encouragement on the part of the authorities, his prospects were blighted, yet he had continued to labour, if not publicly, from house to house, if by any means he might gain some of the lost sheep of the house of Israel, and gather them home to the fold of his Divine master. The following account, dated Copenhagen, March 11, is very pleasing:—

In my last letter, I mentioned to you a conversation I had with the Jew, L. I., in the presence of his family, which seemed to make a deep impression upon his eldest son, a lad of about eighteen years of age. And, blessed be God, I was not disappointed in my expectation concerning him. This lad is bound apprentice to a Christian printer here, and

will be out of his time at Easter. A few weeks after the above-mentioned conversation in his father's house, he came to me late on a Saturday evening opening his mind to me, and telling me of his desire to become a Christian, and begging me, from whom he had received his first impressions, to instruct him in the knowledge of salvation. He told me, that since that conversation, he had been thinking of the state of his soul, and how he might be saved; he had, therefore, bought a Danish New Testament, and had secretly read as much in it, as his time would allow: and now he discovered, that though he had been confirmed by the Jewish catechist, yet *he knew no more of God, and of the way to life, than a heathen*; and he was desirous of being brought out of this state of darkness. I asked him, if he had spoken to his father about it. He said, "No, I have not; and I wish you to keep it secret, till I shall have served out my apprenticeship." I again asked him, if he had considered the consequences of this step? for his father, who is a very passionate man, would certainly treat him ill, and drive him out of his house. He replied, "I have read in the New Testament that Christ said, 'He that loveth father and mother more than me, is not worthy of me.'" I again questioned him, "But when your father and the Jews here shall tell you that you are becoming an idolator, by embracing the religion of Christ, what will you be able to answer them?" He said, "I know no other answer than that which the man born blind gave to the Sanhedrin, 'Since the world began, it has never been heard, that a man could open the eyes of one that is born blind;' for the works which Christ has done, prove him to be more than man." I told him, this was certainly a strong proof of the divinity of Christ; but this would not be enough for him, if he had not experienced his redeeming love in his own heart. I then inquired, if he had ever felt his sinful state by nature, and sought forgiveness and deliverance by heartfelt prayer to the Lord Jesus Christ. He said, "No, that I have not yet done, I therefore come to you, that you may instruct me and shew me the way." Feeling my-

self bound upon this conversation, to accede to his request, and to *obey God more than man*, I promised, by the help of God, to instruct him, but added, that I would speak first to his master about it; to which proposal he did not object. When I mentioned it to his master, he seemed to be very glad of it, telling me, that Israel (this is the surname of the lad) had always behaved well, and had been the best apprentice he ever had, both as to his morals, good behaviour, and diligence. He related to me also, that of late he had observed a great change in the lad, that he had been very pensive, and whenever he had a moment's leisure, he had taken a New Testament and read in it; but, added he, "I did not think it my duty to speak to him upon the subject. I am, however, very glad that he has taken that resolution, and I will willingly grant him three hours in the week to come to you for instruction." I also spoke to the Rev. Mr. R—— about him (this clergyman I have mentioned to you in former letters last summer,) and he promised to baptize him, as soon as he should be duly prepared for that holy ordinance. Since that time, he has come to me for instruction, and it is very visible that the Holy Spirit has begun a work of grace in his heart. As his name is Israel, it is my hearty prayer for him, that he, like our father Israel, "may have power with God and with men, and may prevail."

Though this may appear but a solitary instance of good, yet if the youth should prove sincere, it will be an illustration of that truth, which God declares, that he "will take one of a nation and two of a family, and bring them to Zion."

That which follows, is not without encouragement, however much those in authority favour not the work of the Lord.

With the Jew soldier and his wife, I have had several conversations at sundry times, and, I am happy to state, that their infidelity seems now to give way, and the truth to find entrance in their hearts. They are very friendly, and, I trust, the Lord will cause the light of

life to shine upon them, and bring them to embrace the redemption that is in Christ Jesus! The Swedish Jew H——, concerning whom I wrote to you in my last letter, has been twice to visit me, and I hope that he also "is not far from the kingdom of God." I have not made any new acquaintances among the Jews here, as I did not venture to act *against* the order of government, which I mentioned to you in my last letter of Nov. 27th. Of my new tract, **צרי מנוע**, a hundred and fifty copies have already been distributed by means of Christian friends, and they seem to have caused some stir among the Jews, for a few of the bigoted Talmudists have sent for me to shew their spite against me, and to abuse me.

Not satisfied to remove from Copenhagen, without making every effort to do something effectually for the Jews in those parts, Mr. Moritz writes, under date of 29th March last, to the following effect:—

With the advice of several Christian friends here, and especially of Mr. B——, I have addressed a letter to the king, in which I once more briefly stated to him the object and success of the Society, and my views in coming here. I inclosed to him also two certificates which I had received from Hamburgh, stating, that I had neither formed sects there, nor caused any disturbance: I told him, at the same time, that I had received an order from the Society to return soon to Germany; and, as I could not get the favour of an audience, there remained only this alternative for me, viz. to address his majesty in writing; in which I would once more humbly petition him to allow our Society to send out missionaries to the Jews residing in his dominions, and to establish schools for their children, where the Jews should be willing to entrust us with them. Should the Lord bless this my endeavour, and incline the heart of the king to grant the desired permission, Altona may then be a very promising missionary station, as there live in that town six thousand Jews, of whom three-fourths are very poor, and are Jews in the strictest sense

of the word, living in the hope of a coming Messiah.

The last of this series of letters from Mr. Moritz, is dated Ham-
burgh, April 25, to which place he
returned, after his ineffectual at-
tempts to gain a footing, and to open
a field of labour in Copenhagen.

I will now give you some account of
what happened at Copenhagen during
the latter part of my stay there. I
visited one of the richest and most
learned Jews, called A—, and pre-
sented him with one of my new Danish
tracts. This gave occasion to a long
conversation, in which he displayed all
his philosophical reasonings to prove
the falsity of the Christian religion,
and he declared it was not true, because
the great men did not believe it. I tried
to convince him, that the conclusion he
drew from the infidelity of these great
men, (if indeed they were infidels,) was
erroneous, and endeavoured to press on
his mind, the great and awful import-
ance of eternity, to which we were all
hastening, and the need of seeking an
interest in the salvation, which Christ
Jesus has purchased for such lost sinners
as we are; but my words seemed not to
make any impression upon him. He
said, "All we want is to have philan-
thropy; and if we, according to our
ability, do good to our fellow men, and
seek to civilize and to enlighten them,
that is all that will be required of us."
I said, "If this be the only thing re-
quisite to entitle us to eternal happi-
ness, why do the infidel Jews and
Christians, who have continually the
word philanthropy in their mouths,
not endeavour to bring it into practice,
by trying to civilize and to enlighten
more than five hundred millions of
their fellow-men, who yet sit in dark-
ness, and in the habitations of cruelty?
Why do they not make use of their
money and of their talents to effect
this great purpose?" "O (said he)
we are not so stupid as to undertake
such a thing." I replied, "No, you
are not so stupid, but you are too
clever to do it, for you know very
well that your endeavours would be in
vain, and besides that, you love your
money and your pleasures too much

to spend the one in a hopeless cause
and to give up the other for the benefit
of mankind, for whose welfare you
feel no concern at all. But see the
effects of vital Christianity; this pro-
duces such love to God and to our fel-
low-men, that those that are actuated
thereby are ready and willing to sacri-
fice even their lives for the welfare of
mankind." Here I related to him
something about the present mission-
ary exertions in all parts of the world,
and the success which has already at-
tended these labours of love.

The attendance of young Jews
for private instruction is very pro-
mising. Take the following in
illustration:—

My young Jew Israel has regularly
come for instruction to me till my re-
moval. I have gone through with him
the greater part of the Old Testament
prophecies concerning the Messiah,
and his offices, as King, Priest, and
Prophet. I have proved to him from
the same source the divinity of the
Messiah, as well as his humanity, and
the object for which he was to come
in the flesh. I have shewn him the
need of such a Saviour, and how we
as lost sinners may come to a parti-
cipation in that redemption, which he
has effected for us upon the cross. I
have also set before him the awful con-
sequences of abiding in unbelief and
in sin. In short, I have, by the mercy
of God, endeavoured to declare to him
the whole revealed counsel of God
concerning the salvation of sinners,
and have reason to hope, that the
Gospel of Christ Jesus has become in
him a fountain, which will spring up
to eternal life! A few days before
my removal, I went with him to my
friend the catechist R—, who is a
young man of talents and true piety,
who has undertaken to continue to in-
struct him, till the time that his father
shall baptize him, and that he then
will send me a full account of this
holy transaction, which I (D.V.) shall
transmit to you without delay. The
poor lad wept bitterly when I took
leave of him. May the Lord strengthen
and preserve him, and keep him blame-
less until the day of Christ!

That God searches his sheep, and seeks them out from all places whither they are scattered in the cloudy and dark day, is manifest from the following anecdote.

One day when I was busy in packing up my things, a lady entered my room, asking me, "Are you Mr. Moritz?" I said, "Yes." She asked again, "But are you Mr. Moritz?" I said, "Yes," I am. She inquired the third time, "Is it certain that you are Mr. Moritz?" I do not know why you ask so many times, I tell you my name is Moritz. "Well," she said, "thank God that I behold your face; I have been told you had been long since driven away from Denmark." I said, "I have not been driven away, but I have been forbid to labour among the Jews, and now I am about to leave the country." She then took out of her pocket a copy

of my tract, *צרי מנלעד*, and related to me the following history:—"I have been brought up in the house of the late pious bishop Baller, whose words and conversation had made a deep impression on my heart, and had brought me to a sense of my lost estate, and also to the knowledge of Jesus Christ, whom I then could adore as my God and my Saviour. But after the death of this man of God, I came out into the world, and moved in the higher circles of life, and the words I there heard and the examples I there saw, and the prevailing opinions of our present bishop and clergy, brought me off again from the good way, and I could at last no more worship Christ as my God and Saviour; but I thought him merely to be the best mortal that ever lived, a pattern of virtue. Providentially I got your tract into my hands, and the reading thereof has been so blessed to my soul, that I now have found again my lost treasure, and can again adore Christ as my God and my Saviour." Tears stopped her words, and my tears flowed too in thanks to Him, who, as the faithful Shepherd, goes after the lost sheep, and leaves the ninety and nine

until he finds the lost one. She then told me, she would buy a few copies, and put them into the hands of some ladies of her acquaintance, who are just in the same state she was in before the reading of my tract; perhaps the reading thereof may also be blessed to their souls. This is a new proof of the faithfulness of that promise, "My word shall not return void!"



LETTERS FROM MR. JOHN O'NEILL.

THE letters which have been received from Mr. O'Neill contain a satisfactory account of the progress made by the Jewish children in the schools at Hamburg under his superintendence. It appears also, that the Jews themselves have been stirred up to more extensive exertions for the education of their children. Whether this be a praiseworthy emulation, or whether it proceed only from strife, we "rejoice, yea, and will rejoice," that their offspring are rescued from the degrading ignorance in which so many of them have hitherto been brought up.

The following is an extract from one, dated Hamburg, December 21, 1827:—

An opportunity offering of sending a letter to you to-morrow, I sit down to give you some account of our School. To-day being the 21st, the children were examined in what they had learned during the last six months, which continued from nine to twelve, and from one to a quarter to three. The progress of the children during the above period, I have no doubt, will be as gratifying to the Committee to hear, as it is to me to be the honoured instrument in the hand of the Lord, in imparting the knowledge of our Redeemer to the poor outcast children of Israel.

First Class.—In Catechism—repeated the whole of Bishop Gastrell's Faith and Duty of a Christian, with the Ten Commandments, and the expla-

nation given of them in our Common Prayer-Book. The morning and evening lessons, Psalms, and Epistles, and Gospel appointed for Christmas-day, with the fifty-first Psalm, third of St. John, and the seventh chapter of the Acts of the Apostles.

In English—they repeated and translated the first, nineteenth, and twenty-third Psalms, with a part of the fifth of St. Matthew.

In Geography—they committed to memory Pinnock's Catechism of Europe.

The writing and cyphering was very satisfactory. The following letter was written by the eldest girl in this class, who is just turned thirteen, to Miss Hancock, of Norwich, thanking her for some clothes that she lately sent for the use of the children at Christmas:—

Dear Madam,

I thank you for all the kindness which you have done, and still do to me. The Lord will bless you for it, and the blessing of the Lord will come upon your house. For the good you have done us, we can never reward you, but the Lord will reward you. I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink, I was naked, and you clothed me; verily, verily, saith the Lord, they shall have their reward in heaven. We shall never meet you in this world, but we hope we shall in the world to come, and sing together, Holy, holy, holy, is the Lord of Hosts.

Your obedient scholar,

N. M.

Second Class.—In Catechism—repeated seven chapters of Faith and Duty, with the Ten Commandments, our Lord's Sermon on the Mount, with some of the Prophecies.

In Hebrew—the eldest boy read and translated the Ten Commandments, and the first Psalm.

In English—the first and twenty-third Psalms, and twelfth of Isaiah, were repeated.

In spelling, reading, writing and cyphering, the improvement has been very great.

Third Class.—In Catechism—repeated four chapters of Faith and

Duty, the Ten Commandments, and Lord's Prayer. They then read in St. John's Gospel.

During the last six months, four children have been added to our school—three girls and one boy—and one has been withdrawn, which makes our number twelve. The moral improvement of the children is very observable, which particularly encourages one to labour, and not be weary in well-doing. One family perceiving the progress the children were making in Scripture, employed a Jewish schoolmaster to come and teach them every evening for an hour, the principles of the Jewish children. For some time I perceived a great change for the worse in the children, and one became so impudent, that I was obliged to turn him out of the school. I found, on inquiry, that the master had encouraged him. The parents finding I was determined not to take the boy into the school, so long as he continued under the instruction of another master, dismissed him; since which time the boy has behaved to my entire satisfaction. I believe I have not mentioned to you the new regulation of the Jews with respect to their schools here; they have resolved in future to support and clothe twice in the year *all* children who come to their schools; before, it was extended only to a limited number. This you will perceive has been done with a view of putting down our little establishment. My Jew-boy still continues to come for instruction of an evening; he makes very slow progress, but the word sown is not to return void.

We give one further extract, containing some particulars, not altogether uninteresting:—

Many Jews have visited me since my last, amongst whom, were two very interesting characters; one was a poor Jewess, who had lived a life of debauchery for the last fifteen years. She was awakened to her sinful state by the active missionary of the Continental Society, Mr. Oncken. I commenced a course of instruction with her, but from her great ignorance, she

seemed not to comprehend the very simplest truths of holy writ; at the same time, a pious lady undertook to teach her the alphabet, that she might be enabled to read. Upon a sudden she withdrew from all instruction. Having made inquiry, I found she had been lodging with Jews, who told her, that formerly she was bad, but if she became a Christian she would still be worse, and that there were no hopes of her being saved. They then recommended her to the rabbi, who, they told her, would support her if she stood in need of it. Since this occurred, I have not seen the poor creature, but I hope during the Christmas holidays, to try and find her. The other is a cousin of dear Wolff's, of the name of Marschutz, who came to Hamburgh, for the purpose of embracing the Christian religion. I have had a good deal of conversation with him, and, as far as I can judge, he appears to be influenced by proper motives. This is the third time he has endeavoured to get baptized, and so make a public profession of his faith. Some years since he was a serjeant in the army, which he gave up, for the purpose of becoming a Christian, but being disgusted at the superstitions of the Roman Catholic church, he returned again to Judaism, and became a Jewish teacher. Three years afterwards he visited Hamburgh, giving up his situation as teacher: but no situation whatever offering, he was obliged to return to his old employment. About four months back, he again came here, with the intention of embracing Christianity; but I am sorry to tell you, he has not been enabled to carry his views into execution. I exerted myself to the uttermost to try and procure some employment for him amongst Christians here, but all to no purpose. I sent him also to Dr. Guichel, of Lubeck, who was equally unsuccessful in procuring him a situation. He returned much cast down, and resolved to leave us as soon as possible, which he carried into effect last Monday week. The conversations of his brother, who has been living here for some time, were truly Christian and edifying. He urged him

strongly to be baptized, if he were really convinced of the truth of the Christian religion; saying he was sure from his own experience, that the Lord would not suffer him to want; that when he was baptized himself he had not a shilling in his pocket, nor the prospect of one, but since then the Lord has prospered him in all his ways. We know not where he is gone to.

FRANCE.

EXTRACTS OF LETTERS FROM THE
REV. J. J. BANGA.

UNDER date of Colmar, Nov. 24, 1827, a letter has been received from Mr. Banga. Circumstances around him did not then seem encouraging; but as we like to present to our readers both sides of the picture, we lay before them the following extracts:—

My proceedings remain confined to the circulation of your publications, and this goes on quietly and regularly. No Jews come to me; very often I am informed that such or such a one (especially young teachers) inquired after my dwelling, and promised to call; but nobody comes. It was quite an exception, that a young man ventured to see me two weeks ago, and also, that he asked for a New Testament. He was, however, not very attentive to what I spoke, the chief object of his curiosity was, that such books were allowed entrance into the country. It was his brother who sent him to get a Testament. I am also reported here to have been a rabbi, and this supposition seems to operate in a painful way on the minds of a bigoted people. Your publications are generally sought for with great curiosity, but also with great caution and secrecy: and the word "London" on the title-page, will sometimes excite the rancour of zealous. But occasionally they are also distributed in a sufficiently public manner. There is, for instance, a pious waggoner in this neighbourhood, who is constantly communicat-

with Jews; he calls every second or third Thursday, when he comes to town; and then he takes his handkerchief full of books and tracts, a part of which he commonly gives away at a Jewish inn of this town, and the remainder he disperses through the country. He reported a few instances in which tracts have been destroyed. A few weeks ago, a Jew with books for sale entered the Jews' inn, after the waggoner had distributed tracts. The guests exclaimed to the book-hawker, "You are not likely to make great gain, because we can have books of this man without money." The bookseller, well aware of the nature of the books distributed, insidiously requested a youth to let him see the tract he had received, and, with execrations, tore it to pieces, as soon as he got hold of it, and threw it into the brook which flows by the side of the house. Then he endeavoured to force also from the other Jews their tracts, but he could not obtain one more, and was only laughed at. Another day, our waggoner was in a village near Colmar, where he had to fetch to their wedding, a young Jewish couple and their guests. Several young men inquired after tracts. The bride exclaimed, "Oh, those bad little books, they are good for nothing; I have burnt some!" The waggoner replied, "As surely as you have burnt them, yourself shall be burned." She turned pale and remained silent; but others of the party spoke to the waggoner with the more concern. This man also observes, that both your publications and his admonitions are frequently attended to; especially the Jewish-German Psalms and Prophets are highly esteemed. Several subordinate rabbies and schoolmasters have taken copies, on purpose to examine them, and have consequently expressed their approbation. Dr. K. is also a diligent and successful assistant. By his acquaintance with Jewish and Christian families in town and country, he is often enabled to scatter the seed in places which would be inaccessible to any body besides him. A young Jew repeatedly came to argue with him; I was present on three occasions. No

Jewish nonsense was too bad for that young man to utter; when the Dr. spoke of the omnipotence of the heart-searching God, the Jew would only lay hold of the occasion, to maintain, that God never touched the ground, but always remained at a distance of ten inches from it. If he was pressed with arguments, taken from the moral and political degradation of his nation, he would assent, and speak in high terms of the holiness of the law; and then affirm, that the world would long ago have fallen into ruins, but for a certain number of Chasidim in Holland and Russia, who eat no flesh, and who spend all their nights in reading the Talmud, &c. From other assistants of different ranks and situations I obtain but summary reports, because I can seldom see them; or I receive only short written notices. But the occurrences are similar every where. As to the result of our proceedings, there is much disputing and quarrelling caused among the Jews, and the bigoted party does not succeed in preventing the circulation of tracts: but this is all that appears. They are reserved in their communications, and seldom speak freely what they think; they will only utter abruptly general terms of approbation or disapprobation. But this very behaviour manifestly shews that an impression is making on them at large. I am fully confident that a continued diffusion of tracts, and of Bibles, will in due time lead to most striking results. May God grant patience and faith to ourselves, and the spirit of light and of truth to the blinded race among whom we labour!

It appears, however, from the following communication in a letter from the same place, dated April 12th, 1828, that Mr. Banga has been instrumental in promoting a wide circulation of the publications of the Society.

I am happy to state that the circulation of your publications proceeds steadily. Even the rabbi who caused me to be imprisoned two years ago, sent lately students of his Beth-hammedrash to get Psalms and Prophets in

Hebrew-German. It is remarkable how I am personally avoided by the Jews, whilst Dr. K——, who takes every opportunity to exhort his Jewish patients, finds his credit is increasing among them by these very means, so that he has now at least thrice the number of Jews to attend that he had formerly.

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Hampshire.

Two Sermons in aid of the cause were preached on Sunday, the 27th of July, at Holy-Rhood Church, *Southampton*, by the Rev. C. S. Hawtrej. Collections £20. 17s.

The first Anniversary Meeting of the *Southampton Auxiliary Society* was held in the Assembly-room, on Wednesday morning, the 30th of July; the Rev. Dr. Wilson, vicar of Holy-Rhood, in the Chair. Resolutions were moved and seconded by Sir Matthew Blakiston, Bart., and Rev. C. S. Hawtrej; Wm. Cuningham, Esq. and the

Rev. Mr. Hoggarth; Rev. J. H. Stewart, and Rev. Mr. Atkins; Wm. Lamprey, Esq. and Dr. Lindo. Collection £7.

Another Meeting was held at the same place in the evening, which was numerously attended. The Rev. C. S. Hawtrej, Wm. Cuningham, Esq., Rev. J. H. Stewart, and Rev. Mr. Crabb, successively addressed them, and a deep interest in behalf of the cause was apparently excited. Collection £5.

A Ladies' Association was established, of which Lady Blakiston was appointed President, and Miss Morris, Treasurer and Secretary.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Sept. 7.

Subject.

THE CHARACTER OF RESTORED ISRAEL.—Isaiah lxii. 12.

* * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

* Anonymous, Aug 15th.....	100	0	0	London : Blackheath Ladies, by Hon. Mrs. Foy.....	13	3	8
Chilcott, Miss F., by Messrs. Hoare	1	0	0	Greenwich and Deptford, a few Friends	1	12	0
Havergal, Rev. W. H., Astley, Stourport, first Profits of sale of Hebrew Melodies	16	8	0	Wheler Chapel, collected after two Sermons by the Rev. E. Bickerseth and Rev. J. Marsh	14	8	1
J. H. H.	2	0	0	Pertenhall, by Mrs. Corral	2	1	0
Meller, the Misses	1	5	0	Scotland: West Lothian Bible Society, by the Rev. E. Irving	5	0	0
S. F.	2	2	0	Shrewsbury, by Miss Pritchard	7	3	0
Birmingham, Ladies' Association, by the Rev. E. Palmer.....	30	12	11	Southampton : by Sir W. Blackiston..	50	0	0
Hamstall Ridware, by Miss Cooper	5	0	0	by Lady E. S. O'Bryen, Sale of Ladies' Work	26	0	0
Bristol, by James Fripp, Esq.	273	5	4		76	0	0
Burton on Trent, by Mrs. Dancer	5	0	0	Upwell, by Mr. Egar	0	16	6
Davis, Miss, collected by her.....	0	14	6	Worcester, by Rev. D. Morgan	18	3	0
Dorchester Ladies, by the Rev. J. L. Jackson	60	0	0	York, by Wm. Grey, Esq.	55	0	0
Henlow, Bedfordshire, by the Rev. W. B. Hayne	0	10	11				
Ipswich and Suffolk, by the Rev. J. Charlesworth	69	2	8				
Ireland, Rev. Wm. Bushe.....	100	0	0				

* The first half of this note has been duly received.

NOTICES TO CORRESPONDENTS.

We are obliged by the communication from an old "Israelite," in which we see much to approve. We regret that his paper assumes so very controversial a cast, as to render its insertion in our Expositor inexpedient.

D. C. has been received, and will appear.

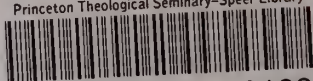
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